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## ARCHAEOLOGICAL SURVEY OF INDIA

# EPIGRAPHIA INDICA

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# No. 11—MAHUA INSCRIPTION OF VATSARAJA

(*1 Plate*)

S. SANKARANARAYANAN AND G. BHATTACHARYA, OOTACAMUND

(*Received on 10.1.1963*)

The subjoined inscription,[1] edited with the kind permission of the Government Epigraphist, is said to have been engraved on an architrave of the porch in a temple at **Mahua** in the Shivpuri District, Madhya Pradesh. It was noticed by the Department of Archaeology of the former Gwalior State[2] as well as by D.R. Bhandarkar[3] and H. N. Dvivedi.[4]

The inscription is beautifully engraved and its preservation is quite satisfactory. It covers an area of about 1·4 m in length and 17 cm in height. There are altogether four lines of writing, the fourth line being shorter than the other ones. The **characters** belong to the Siddhamātṛikā variety and may be assigned to the period which falls between the Kaṇaswa inscription of Śivagaṇa dated Vikrama 795[5] (738-39 A.D.) and the Jodhpur inscription of Bāuka dated in Vikrama 894 (837-38 A.D.).[6] The letters *j*, *ṭ*, *n*, *l* and *ś* exhibit slightly more developed forms than those found in the Kaṇaswa inscription. But they are definitely earlier than those found in the Jodhpur inscription. Again the letters *p* in *parama* and *s* in *āsīt* (line 1) resemble those in the Kaṇaswa inscription. But those respectively in *maṇḍapikā* (line 3) and *satpattra* and *yasya* (line 2) show slightly developed forms.[7] Thus on palaeographical grounds this inscription may be assigned to the **latter half of the eighth century A.D.** It is interesting to note that the temple from which the inscription has been copied and which was originally a Śiva temple, has been assigned to about the same period by Shri Krishna Deva on the grounds of architecture also.[8] Regarding the individual letters, vowels *ā* (line 1) and *i* (lines 1 and 2) and final *t* and *m* (line 2) occur in this record. Regarding **orthography**, all consonants excepting *y* are reduplicated in conjunction with *r*. In *sandhi* excepting in *brāhmaṁ kshātra*° (line 3) the *anusvāra* is always replaced by class nasal, though such replacement in *saṅhāra* (line 1) is wrong. The ring-like big *anusvāra* signs in *sitaṁ*, °*pattraṁ*, °*bhūtaṁ* (line 2) and *brāhmaṁ* (line 3) are noteworthy. *B* is always denoted by *v*. The word *tattva* is wrongly spelt as *tatva* (line 1). The **language** of the record is Sanskrit. The text consists of five verses in the first three lines while the last line is in prose.

The record which is in the form of a *praśasti* commences with a *siddham* symbol followed by a verse in salutation to Paramatattva or the Supreme Being, who is responsible for the creation, protection and the destruction of the universe. It is followed by the description (verse 2)

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1 This is No. 1592 of Appendix C of *A.R.Ep.* for 1961-62.

2 *Annual Report* for Saṁvat 1971, No. 28.

3 List, No. 2108.

4 H. N. Dvivedi, *Gwalior Rājya kē Abhilēkh*, p. 95, No. 701, where it is said that the record is engraved on a pillar.

5 *Ind. Ant.*, Vol. XIX, plate facing p. 58.

6 Above, Vol. XVIII, plate facing p. 96.

7 Cf. Ojha, *Prāchīna Lipimālā*, Plates XXI and XXII.

8 See *Archaeological Remains, Monuments and Museums* (1964), Part 1, pp. 164-65. Bhandarkar, who depended on Garde's transcript, assigns the record to the 7th century A.D. (op. cit., note) and the same view is held by Dvivedi (op. cit.).



1 DGA/65 

of the genealogy of the family of **Vatsarāja,** the hero of the *praśasti*. It is said that there was a king called **Āryabhāsa** *alias* **Vyāghrahēla.**[1] He was followed by his son **Nāgavardhana.** After him came **Tējōvardhana,** who was followed by **Udita.** The latter's son was Vatsarāja of spotless character. The next verse describes Vatsarāja's fame in general terms and compares it with a white water-lily. Verse 4 tells us that the body of Vatsarāja which was divided by his sacred thread (*yajñōpavīta*) showed that he bore in his body faculties (*tējas*) of both the Brāhmaṇa and the Kshatriya. The expression *brāhmatējas* or faculty of Brāhmaṇa appears to stand for the performance of all kinds of *dharmas* and *kshāttra-tējas* or the faculty of the warring race for the protection of the people.[2] This indicates that, like the Pratihāra Bāuka of the Jodhpur inscription mentioned above, Vatsarāja of this inscription also belonged to a family of Brāhmaṇa-Kshatriya inter-marriage. The next verse relates to the purport of the record. It is said that the pandal (*maṇḍapikā*)[3] of Dhūrjaṭi, i.e. Śiva, obviously the one on the architrave where the record under study is engraved, was constructed by Vatsarāja for the increase of the religious merit of his parents. This verse is followed by the prose passage in the last line, which informs us that the *praśasti* was composed by *Bhaṭṭa* Īśāna, who is described as the son of *Bhaṭṭa* Sōmāṅka and as the younger brother of *Bhaṭṭa* Dēvasvāmin. The author is said to have hailed from Kānyakubja. He also claims to be a follower (*anugāmin*) of Vatsarāja. The record is said to have been engraved by Ravināga. The record bears no date.

The inscription is **important** as it describes the genealogy of a family of the chiefs ruling over some parts of central India in the eighth century A.D. But it is difficult to identify this Vatsarāja. For, none of the five members of this family mentioned in our inscription is known to us from any other source. He could not have been the famous Pratīhāra Vatsarāja, whose father was Dēvarāja. However, the absence of reference to any overlord in our inscription probably suggests that this Vatsarāja was an independent or at least a semi-independent ruler. The latter half of the eighth century to which our epigraph has been assigned on grounds of palaeography, saw the rise of the Rāshṭrakūṭas in South India and of the Imperial Pratihāras in North India. Vatsarāja of our record appears to have made use of the confused situation following the death of Yaśōvarman of Kanauj (c. 725-42 A.D.)[4] and became an independent ruler of the region adjacent to Malwa. *Āchārya* Jinasēna, who completed his Jaina *Harivaṁśa* in Vardhamānapura or Wadhwan in Kathiawad, refers[5] to one Vatsarāja, the king of Avanti as ruling over the eastern region in Śaka 705 (783-84 A.D.), contemporaneously with Indrāyudha in the north and Śrīvallabha (i.e. the Rāshṭrakūṭa Dhruva) in the south. By 'eastern region', the author of this work appears to mean the region which lies to the east of Wadhwan and not the traditional eastern division of India which is to the east of Vārāṇasi,[6] comprising the countries, Aṅga, Vaṅga, etc. For, at that time this latter region was ruled by the Pālas and we do not know of any Vatsarāja who ruled in that region in 783-84 A.D. One is, therefore, tempted to identify Vatsarāja of the present record with his namesake mentioned

---

[1] Bhandarkar and Dvivedi, on the basis of Garde's transcript, give this personal name as Vyāghrabhaṇḍa and make him the successor of Āryabhāsa and the predecessor of Nāgavardhana.

[2] Cf. *Yasya brahma cha kshatraṁ cha*, etc. (*Kaṭhōpanishad* I, ii, 25) and *brahma-kshatrē sarva-dharma-vidhārakē api sarva-trāṇabhūtē* (Śaṅkara's commentary on the above).

[3] *Maṇḍapikā* here may as well mean 'a small temple' or 'a shrine'. See Burgess' note on the word *maṇḍapa* in the *Prabandhachintāmaṇi*, Tawney's translation (1901), p. 56, note 3; *Prabandhachintāmaṇi* (Ed. by Jinavijaya Muni), p. 52, line 6 where the expression *maṇḍapikā* occurs. See also *CII*, Vol. IV, p. XCV.

[4] R. S. Tripathi, *History of Kanauj*, p. 197.

[5] *Harivaṁśapurāṇa* (*Māṇikachandra-Digambara-Jaina-granthamālā*, No. 33), *sarga* 66, verse 52.

[6] Cf. *Vārāṇasyāḥ purataḥ Pūrvadēśaḥ*, etc. Rājaśēkhara, *Kāvyamīmāṁsā*, G.O.S., No. 1, p. 93.

## MAHUA INSCRIPTION OF VATSARAJA

*Left Side*

*Right Side*

Scale : One-fourth

in the Jaina *Harivaṁśa*.[1] If this identification is accepted we may suggest that Vatsarāja and his ancestors were ruling over Avanti region and that during the reign of one of these rulers Ujjayinī was conquered by the Rāshṭrakūṭa king Dantidurga (c. 735-55 A.D.).[2]

The only place-name which occurs in this inscription is **Kānyakubja** which is modern Kanauj.

## TEXT[3]

[Metres : Verses 1; 3-5 *Anushṭubh*; verse 2 *Śārdūlavikrīḍita*.]

1 Siddham[4] [|*] Namaḥ parama-tatvā(ttvā)ya nishkalāya kalātmanē [|*] nānā-vidha-jagaj-janma-sthāna-saṁhāra[5]-hētavē || [1*][6] Āsīd=bhūpatir=**Āryabhāsa** iti yaḥ śrī-**Vyāgghrahēlas**=tatō jātō=sau bhuvi **Nāgavarddhana** iti sthēyānshi(n=kshi)tīśas=tataḥ |[7]

2 **Tējōvarddhana** ity=abhūn=narapatis=tasmād=va(ba)bhūv=**Ōditō** rājā tasya suta[ś]=cha nirmmala-[g]uṇā(ṇa)ḥ **śrī-Vatsarājō**=py=abhūt || [2*] Sitaṁ vikāsi satpattraṁ lavdha(bdha)-kānti manōharaṁ |[7] yasya khaḍga-jal-ōdbhū[ta]ṁ yaśō=pi kumudāyatē || [3*]

3 Vrā(Brā)hmaṁ kshāttrañ=cha sat-tējō vapush=aiva va(ba)bhāra yaḥ [|*] yajñōpavīta-vyājēna vibha[k]tam=iva bhūpatiḥ || [4*] Śilā-maṇḍapikā ramyā kāritā tēna Dhūjjā(rjja)ṭēḥ |[7] mātā-pittrōr=mmahā-dharmma-ratna-kōśa-samṛiddhayē || [5*][8]

4 [9]Ksha(Kṛi)tis=tad-anugāminaḥ **Kānyakuvja(bja)sya** bhaṭṭa-Sōmāṅka-sūnōrvbha(r=bbha)-ṭṭa-Dēvasvāmy-anujasya bhaṭṭ-Ēśānasya || Prōtkīrṇṇā Raviṇāgēna ||

---

[1] The identification of Vatsarāja of the *Harivaṁśa* with the Pratīhāra Vatsarāja has been suggested by Fleet (*Bom. Gaz.*, Vol. I, pp. 393-94) without sufficient grounds.

[2] See the *Daśāvatāra* inscription at Ellora (*Arch. Surv. W. I.*, Vol. V, pp. 87 f., text verse 26) and the Sañjan plates of Amōghavarsha I (above, Vol. XVIII, pp. 243 ff., text verse 9).

[3] From impressions.

[4] Expressed by a symbol.

[5] Read *saṁhāra*.

[6] Cf. *Kumārasambhava*, II, verse 6; verse 1 of the Jodhpur inscription of Pratīhāra Bāuka (above, Vol. XVIII, p. 94).

[7] This punctuation mark is indicated by a horizontal stroke.

[8] Cf. *kāritam=ētach=chhailaṁ karaṇḍam=iva puṇya-ratnānām* | in the Śīyamaṅgalam cave inscription; above Vol. VI, p. 320.

[9] This line commences a little further than the previous ones.

# No. 12—PATTANAKUDI PLATES OF SILAHARA AVASARA (II), SAKA 910

(*1 Plate*)

B. R. GOPAL AND V. S. SUBRAHMANYAM, OOTACAMUND

(*Received on 20.12.1962*)

This copper plate charter[1] consisting of three plates, was found in the house of Tonappa Parisa Upadhye, the priest of the Jaina basti at **Paṭṭaṇakuḍi,** Chikkodi Taluk, Belgaum District. The plates were obtained by Shri B. R. Gopal through the good offices of Shri S. N. Patan, the Assistant Commissioner of Chikkodi Sub-division. We are thankful to him and also to the Tahsildar of Chikkodi Taluk who arranged to send the plates to the Office of the Government Epigraphist for India. This record has already been published[2] in Marathi jointly by V. K. Rajwade and G. K. Chandorkar who have stated that it was found in Chikkōḍi with Adappa Kalappa Upadhye. But the present owner of the plates claims them as an heirloom.[3] As the importance of the record has not been satisfactorily brought out by the above-mentioned scholars, it is re-edited here with the kind permission of the Government Epigraphist for India.

Of the three plates of the set, only the second has writing on both sides while the first and the third are engraved only on the inner sides. The rims of each of the plates are slightly raised to protect the writing which is well preserved. The plates, each measuring 26 cm × 16 cm, are strung on to an oval ring about 1.2 cm thick and measuring 11.5 cm × 9 cm. The ring, which had not been cut when Shri Gopal first saw the plate,[4] is soldered to a **seal** containing, in the counter-sunk surface, a Garuḍa[5] in human form with two arms. He wears a *karaṇḍa-makuṭa*, has a long beak-like nose, a special characteristic of his, turned to proper right and possesses a pair of fluttering wings seen above the shoulders, of which the one above the left shoulder is somewhat damaged. He is depicted with the hands brought together close to the chest and held in *añjali* pose and seated on his haunches. The three plates together weigh 1830 gr while the ring with the seal weighs 490 gr. There are in all 51 lines of writing, twelve on the first plate and thirteen on each of the three remaining sides.

The **characters** are Nāgarī which are regular for the period to which the record belongs. As regards **orthography**, the letter *b* is mostly denoted by the sign for *v*, palatal *ś* is used in one place for dental *s* (*śita* line 32), and *sh* is wrongly doubled after *r* (lines 5, 6, 31, 44). The sign for *avagraha* is employed fifteen times in this record. The **language** of the record is Sanskrit.

The record begins with a verse which invokes Sarvajña and prays for the welfare of the subjects, king, kine and brāhmaṇas. This is followed by verses 2-6 describing the genealogy of the imperial Rāshṭrakūṭas as follows :

**Śubhatuṅga (Kṛishṇa II)** ; his son **Jagattuṅga II;** his son **Indrarāja (III)** ; his brother **Amōghavarsha (III)** ; his son **Kṛishṇa (III)** and his brother **Khoṭṭiga.** After Khoṭṭiga, one **Baddiga** is introduced, during whose time the family is said to have been eclipsed by

[1] This is registered in *A.R. Ep.*, 1961-62, No. A 35.

[2] *Annual Report of the Bhārata Itihāsa Saṁśōdhaka Maṇḍala*, Poona, for the Śaka year 1835, pp. 430-34. In *Ind. Ant.*, Vol. IX, p. 38, note 47, K. T. Telang refers to an unpublished charter of a king of the branch of the Śilāhāra family of Southern Koṅkaṇ, of which he received only a transcript and not the original. The charter edited here seems to be the one referred to by Telang.

[3] It is not known if the present owner belongs to the family of Adappa Kalappa Upadhye.

[4] The owner informed Shri Gopal that sometime ago the Plates were taken to Poona but the ring was not cut. Possibly the earlier authors prepared the transcripts from the original plates without cutting the ring.

[5] The two earlier authors wrongly thought that the ring had the seal of boar.

**Taila II.** Kṛishṇa III is given the epithet *Vanagajamalla*. In the Khārēpāṭaṇ plates of Raṭṭarāja,[1] however, the genealogical account starts from Dantidurga himself and is traced up to the last ruler Karkka II who was defeated by Taila II. The statement in the present record that Tailapa uprooted the Rāshṭrakūṭa line during the period of Baddiga, whose relationship to Khoṭṭiga is not mentioned, is interesting. It is well known that the last ruler of the Rāshṭrakūṭa family was Karkka II and that his grandfather Amōghavarsha III was known as Baddiga. Therefore it appears, from the present record, that Karkka II also was known as Baddiga, after his grandfather.

This section is followed by the account of the Śilāhāra family in verses 7-14. It is said that **Jīmūtavāhana,** son of **Jīmūtakētu** gave away his life to Garuḍa to protect the family of the serpents, and the family that sprang from him was called **Śilāra.** In his family was born the king named **Dhammiyara** who built **Balipattana.** His son was **Ammalla** who had a son **Aiyaṇa.** The latter's son was **Ādityavarman** who was resplendent like the Sun and who destroyed his enemies. He was followed by his son **Avasara (I)** who had a son called **Indrarāja.** The latter's son was **Bhīma** who was unconquerable like Rāhu, and like him had conquered Chandramaṇḍala. He was succeeded by **Avasara (II)** who was ruling from Balinagara and during whose period the present record was issued. This genealogy differs from the one detailed in the Khārēpāṭaṇ plates as shown below.

| *Paṭṭaṇakuḍi Plates* | *Khārēpāṭaṇ Plates* |
|---|---|
| | Saṇaphulla |
| Dhammiyara | Dhammiyara |
| Ammalla | Aiyapa |
| Aiyapa | Avasara (I) |
| Ādityavarman | Ādityavarman |
| Avasara (I) | Avasara (II) |
| Indrarāja | Indrarāja |
| Bhīma | Bhīma |
| Avasara (II) | Avasara (III) |
| | Raṭṭa |

The record under study does not give the name of Dhammiyara's father Saṇaphulla while it refers to Ammalla as Dhammiyara's son who does not find a place in the other account. According to the latter, Ādityavarman would be the grandson of Aiyapa while in our record he figures as his son and the name of Avasara (I) of the Khārēpāṭaṇ plates is not referred to. From Ādityavarman onwards the genealogical account in both the records is identical. It is possible that the account in our record which is twenty years earlier than the Khārēpāṭaṇ plates is more reliable and accordingly, the first member of this family would be Dhammiyara, followed by Ammalla. It may be noted that while the Khārēpāṭaṇ plates state that this Śilāhāra family was the foremost among the rulers of Siṁhaḷa, no such reference to that country is made in our record. Nor is there

1 Above, Vol. III, pp. 292 ff.

any such reference in the account of the genealogy of the other branches of the Śilāhāra family, viz., those of Northern Koṅkaṇ and of Kolhāpur who also trace their origin to Jīmūtavāhana.

After the genealogical account the record under study refers to the date, the details of which are **Śaka 910, Sarvvadhārin, Kārttika śu. 5, Monday** (lines 30-32). The date is irregular but the given *tithi* corresponds to **988 A. D., October 18,** when the weekday was **Thursday.**

The **object** of the inscription is given in lines 32-38. It is stated that the three merchants viz. Nāgai-śrēshṭhin, Lokkai-śrēshṭhin and Ādityavarman, paid 40 *dīnāras* as a present (*pāda-pūjā*) to king AvasaraII for obtaining the confirmation of their hereditary rights over **Kiṁjala** and **Pulīsa**[1] described as their source of maintenance (*jīva-lōka*). It is stiputated that in return these merchants should annually remit two lakhs of betel-nuts towards the expenses of the royal bag of betel-nuts (*haḍapa*). It is also specified that the share received by Nāgai-śrēshṭhin would be free from the taxes (*namasya*). This transaction was arranged with the knowledge of several officers who included *Haḍapa* and some committees like *hañjamāṇa*.[2]

The record was composed, under the orders of his master, by *nāgara-sandhivigrahi* Dēvapāla who is described as a *kavi*, and as the son of Vāmana. It may be noted that the composer of the Khārēpāṭaṇ plates was Lōkāpārya, son of Dēvapāla who is apparently identical with the composer of our record. The engraver of the present record was Vajjaḍa.

The **importance** of the record lies in the fact that it is the earliest known inscription of the Śilāhāra family that was ruling in Southern Koṅkaṇ and the only record of king Avasara II. The only other record of the family is the Khārēpāṭaṇ plates[3] dated Śaka 930 (1008 A.D.) and belonging to the time of Raṭṭarāja, son of Avasara.

The **geographical places** referred to are **Balipattana** (line 17), also called **B**alinagara (lines 29-30), **Chandramaṇḍala** (line 26) and the villages **Kiñjala** and **Pulīsa** (lines 35-36). The first two of these are mentioned in the Khārēpāṭaṇ plates also and the editor has discussed about their identity.[4] The other two villages cannot be identified.

## TEXT[5]

[Metres: Verses 1, 16 *Āryā*; verses 2-4, 12 *Mālinī*; verses 5, 7-11, 17-18 *Anushṭubh*; verse 6 *Indravajrā*; verse 13 *Drutavilambita*; verse 14 *Rathōddhatā*; verse 15 *Mandākrāntā*; verse 19 *Śālinī*; verse 20 *Śārdūlavikrīḍita*.]

### *First Plate*

1 Oṁ[6] [¶*] Jayatutarāṁ Sarvvajñō nandantu janāś=cha rāja-gō-viprāḥ | sad-dharmmō

2 varddhantām=avināśi cha śāsanaṁ bhavatu || [1*] Ya iha parama-pṛithvī-valla-

3 bhō vallabhō='bhūd=Ina iva **Śubhatuṅgas**=tējasā suprasiddhaḥ | samabhava-

4 d=atiśūras=tasya putraḥ pratāpī vijita-sakala-śatruḥ śrī-**Jagattuṅga-**

5 **dēvaḥ** || [2*] Sakala-vivu(bu)dha-va(ba)ndhus=tat-sutō **Nityavarshshō(rshō)**='bhavad=iva divijēndraḥ śr-Ī

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[1] Whether these two terms denote names of villages or refer to kinds of land is not certain.

[2] For a detailed discussion about the meaning of this word, see above, Vol. XXXV, p. 291.

[3] Above, Vol. III, pp. 292 ff.

[4] Above, Vol. III, p. 295.

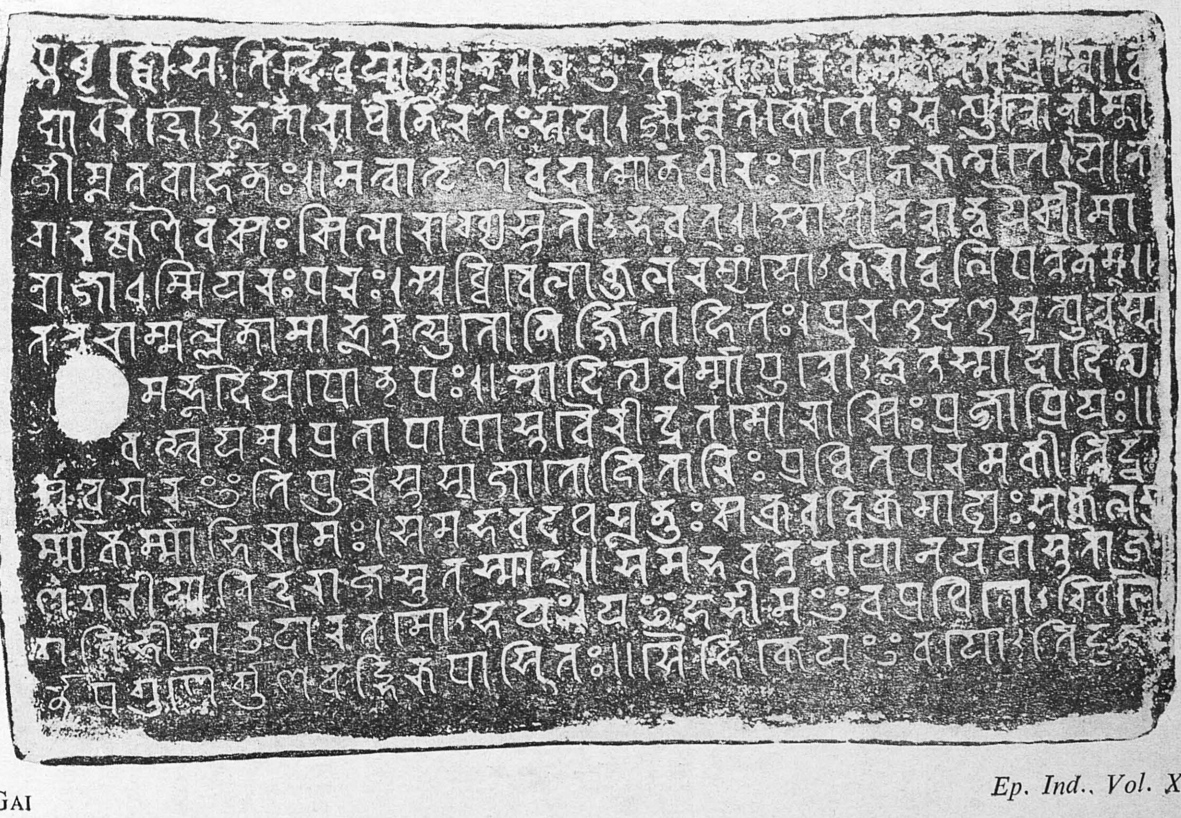
[5] ~~From impressions.~~

[6] Expressed by a symbol.

PATTANAKUDI PLATES OF SILAHARA AVASARA (II), SAKA 910

*i*

*ii*, *a*



*ii, b*

*iii*

Scale : Three-fifths

6 **ndrarājō** jit-ātmā | tadanu tad-anujō='bhūd- bhū-priyō=**mōghavarshshō(rshō)** nṛipa-gaṇa-

7 ramaṇīyaḥ sarvva-sāmanta-nāthaḥ || [3*] Atha Vanagajamall-ādy-aṅka-nā-

8 ma-prasiddhaḥ samabhavad=avanīśas=tat-sutaḥ **Kṛishṇarājaḥ** | nihata-nikhi-

9 la-śatrōs=tasya dharmm-aika-va(ba)ndhōs=tadanu vidhi-vaśēna bhrātari prāpta-rā-

10 jyē || [4*] Lōka-prasiddha-sat-tyāga-bhōg-ādi-guṇa-śālini | śrīmat-**Kho-**

11 **ṭṭigadēvē** tu param lōkam gatē sati || [5*] Śrī-Rāshṭrakūṭ-ānvaya-kalpavṛiksh-ō-

12 ttuṅg-āṅkurē **Va(Ba)ddigadēva-nāmni** | **śrī-Tailap**-āṇalpa-nag-ātibhārād=aprā-

*Second Plate, First Side*

13 pta-vṛiddhau sati daiva-yōgāt || [6*][1] Pa[2] Itaḥ **Śilāra-varṇṇanam** || Śrīmāṇ=Vi-

14 dyādhar-ēndrō='bhūt=par-ārtha-nirataḥ sadā | **Jīmūtakētōḥ** sat-putrō nāmnā

15 **Jīmūtavāhanaḥ** || [7*] Matvā tṛiṇavad=ātmānaṁ dhīraḥ prādād=Garutmatē | yō nā-

16 ga-rakshaṇē vaṁśaḥ Śilār-ākhyas=tatō='bhavat || [8*] Āsīt=tatr=ānvayē śrīmā-

17 n=rājā **Dhammiyaraḥ** paraḥ | avdhi(bdhi)-vēl-ākulaṁ ramyaṁ yō='karōd**Va(d=Ba)li-pattanam** || [9*]

18 Tatra -ch=**Āmmalla**-nām=ābhūt=tat-sutō nirjjit-āhitaḥ | prachaṇḍa-daṇḍas=tat-putras=sa-

19 mabhūd=**Aiyapō** nṛipaḥ || [10*] **Ādityavarmmā** putrō='bhūt=tasmād=Āditya-

20 vat=svayam || pratāp-āpāsta-vair-īndra-tamō-rāśiḥ prajā-priyaḥ || [11*]

21 **Avasara** iti putras=tasya jātō jit-āriḥ prathita-parama-kīrttir=ddha-

22 rmmya-karmm-ābhirāmaḥ | samabhavad=atha sūnuḥ Śakravad=vikramādhyaḥ sakala-gu-

23 ṇa-garīyān=**Indrarājas**=tu tasmāt || [12*] Samabhavat=tanayō nayavāṁs=tatō ja-

24 gati **Bhīma** udāratamō='bhayaḥ | ya iha Bhīma iva prathitō='khilai-

25 r=nṛipa-guṇair=guṇavadbhir=upāsitaḥ || [13*] Saiṁhikēya iva yō='ti-durjja-

*Second Plate, Second Side*

26 yō grasta-kāntatara-Chandra-maṇḍalaḥ | yaś=cha Kāma iva māninī-mana-

27 s=tyakta-darppam=akarōn=manōramaḥ || [14*] Tat-putrasy=**Āvasara-nṛipatēr**=Ddharmmapu-

28 tr-ōpamasya satya-tyāg-ādy-anupama-guṇ-ālaṁkṛitēr=asta-śatrōḥ | Kandarppa-

29 sy=āparimita-mahā-rūpa-saubhāgya-lakshmyā pūjyē rājyē='tra **Va(Ba)-**

30 **linagarē** varddhamānē='samānē ||[3] [15*] **Śaka-nṛipa-kāla-vyapagata-**

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[1] Verses 4-6 should be taken together and connected with verse 16.
[2] This letter is unnecessary.
[3] There is an necessary mark here.

31 **śatēshu navas=ūttarēshu dasa-varshshaiḥ(rshaiḥ) | śrī-Sarvvadhāri-varshshē-(rshē) Kārtti-**

32 **ka-śi(si)ta-Sōmavāra-pañchamyām** || [16*] Śrīmad-Avasararājāya cha

33 Siddhai-śrēshṭhi-putrō Rēuma-śrēshṭhī tat-sutō Nāgai-śrēshṭhī

34 tathā Chhaṭhṭha(ṭṭha)mai-śrēshṭhi-tanayō Rēvaṇa-śrēshṭhī tat-purtō Lokkai-

35 śrēshṭhī tathā Mahaḍai-śrēshṭhi-putraḥ Khētraiya-...[1]śrēshṭhi-putra Ādityavarmmā[2] iti trayō='pi kram-āgata-**Kiṁ-**

36 **jala-Pulīsa**-jīvalōka-dvaya-sthirīkaraṇ-ārthaṁ chatvāriṁśad-dīnāra-jani-

37 tāṁ pāda-pūjāṁ prāduḥ | Arhaṇam-asya Haḍapa-vyay-ārthaṁ pūgaphala-laksha-dva-

38 yam=prativarshshaṁ(rshaṁ) tribhir=ēva dātavyam | [1]Nāgai-śrēshṭhinō bhāgō namasyaḥ pālaniyaḥ[3] [ |*] Kiñ=cha | śrī-Rēvaṇārya-mantry=U-

*Third Plate*

39 kkai-śrēshṭhi-Nāgapāl-āmātya-Pulēna Haḍap-ādi-pradhāna-rāja-purusha-

40 sa-vā(bā)la-vṛiddha-nagara-hañjamāna-pañcha-maṭha-sthāna-maṭhikā-trayī-viditaṁ

41 śrīmad-Avasararāja-putra-pautr-ādibhis=tat-putra-pautrēshu pālanī-

42 yam=ētad=āchandr-ārkkam=iti || Va(Ba)hubhir=vvasudhā bhuktā rājabhiḥ Sagar-ā-

43 dibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam || [17*] Sva-dattāṁ

44 para-dattāṁ vā yō harēta vasuṁdharām | shashṭiṁ varshsha(rsha)-sahasrāṇi vi

45 shṭhāyaṁ jāyatē kṛimiḥ || [8*] Sāmānyō='yaṁ dharmma-sētur=nṛipā-

46 ṇāṁ kālē kālē pālanīyō bhavadbhiḥ | sarvvān=ētān=bhāvinaḥ

47 pārthiv-ēndrān=bhūyō bhūyō yāchatē Rāmabhadraḥ || [19*] || ||

48 Śrīman-nāgara-sandhivigrahava[t]ā sva-svāminō='nujñayā śrīma-

49 d-Vāmana-sūnunā='tra kavinā śrī-Dēvapālēna hi || vispashṭaṁ likhi-

50 taṁ sa-vistara-samutkīrṇṇaṁ tathā Vajjaḍēn=ā-kalp-āvadhi sādhu tishṭhatuta-

51 rāṁ sarvvaiḥ samaṁ śāsanam || [20*] Iti maṅgala-mahā-śrīḥ || ||

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[1] A cross mark is engraved here indicating an omission of some words here.

[2] The expression...*śrēshṭhi-putra Ādityavarmā* is engraved below the last line of this plate with a cross mark indicating the fact that it should be added after *Khētraiya* in line 35.

[3] This sentence is engraved below the line indicating that it should be added after *dātavyam*.

# No. 13—FRAGMENTARY COPPER-PLATE GRANT FROM ARAKAN

(*1 Plate*)

D. C. SIRCAR, CALCUTTA

(*Received on 7.5.1965*)

Sometime ago a copper-plate[1] bearing writing on both sides was discovered in the **Vēsālī** area near Mrohaung in the vicinity of Akyab, headquarters of the Arakan coastal strip of Burma. Mr. Bo Kay of the Archaeological Survey of Burma brought the inscription to the notice of the Government Epigraphist for India. He was also good enough to send me impressions and photographic negatives of both sides of the plate for study. I am thankful to Mr. Bo Kay for his kindness and also to the Government Epigraphist for India for requesting me to edit the inscription in this journal.

The practice of engraving royal documents, especially grants of land, etc., on plates of copper was very popular in all parts of India since the early centuries of the Christian era ; but it did not find favour with the rulers of the lands beyond the Bay of Bengal, to which Indianism spread its influence.[2] The discovery of the copper-plate under study in the east coast of Burma is thus of considerable interest. The rulers of Arakan appear to have borrowed the custom from the Bengal region of Eastern India where such documents were usually incised, in the Gupta and post-Gupta ages as in the present case, on a single plate with a big seal affixed to the left margin and the lines of writing running along the length of the plates (cf., e.g., the Tipperah plate of Lōkanātha, dated 663 A.D. and measuring about 27 × 19 cm with a seal 10·4 cm in diameter).[3]

Unfortunately, a strip each has been scissored off from the top and the right hand side of the plate, so that the epigraph is a fragmentary one. We have, in Indian epigraphy, many cases of plates having a portion cut off by their discoverers apparently for testing the metal which is often supposed to be gold.[4] But what is exceptionally deplorable in the present case is that the names of the issuer of the charter and all his ancestors, originally mentioned in the record, happen to have been engraved on the lost portions.

The extant plate measures 31.5 cm in length and 22 cm in height. A circular **seal** is affixed to the left margin, its sector covering an area about 11.4 cm in length and 3.25 cm in depth. The portion below the seal is 5 cm high while the height of the extant portion of the plate above the seal is about 1 cm. This would show that a strip about 4 cm high has been cut off from the top side of the plate (really the top of the obverse but the bottom of the reverse). This lost part apparently contained only two lines of writing on the first side of the plate since a single letter of the epigraph is usually about .8 cm in height while a conjunct or letter endowed with vowel-marks has nearly double that height. As regards the strip cut off from the right hand side of the plate, the imprecatory stanzas on the reverse show that 7 or 8 *aksharas* are lost in the said section. The *aksharas* being each about 1 cm broad, the measurement of the length covered by 7 or 8 of them would suggest that the lost strip was not much less than 10 cm in breadth. The above considerations lead us to think that the original size of the plate was about 41.5 cm long and 26 cm high.

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[1] *A. R. Ep.*, 1964-65, No. 57.

[2] Sircar, *Indian Epigraphy*, pp. 103, 202 ff. For a few South-East Asian records engraved on plates of gold, silver and copper, cf. ibid., p. 213 ; above, Vol. V, p. 101, etc. These are mostly religious documents.

[3] Above, Vol. XV, pp. 301 ff., Plate facing p. 308 ; *Ind. Hist. Quart.*, Vol. XXIII, p. 224.

[4] Cf., e.g., the grant of Jīvagupta, above, Vol. XXXV, pp. 125 ff., Plate facing p. 130.

The seal affixed to the plate, which resembles in shape that of charters like the Tippera plate as already indicated above, has a diameter of about 13 cm. But it is damaged and we have found it difficult to make out the details from the photographs. The globular sign in the middle at the back of the seal is probably the pericarp of a lotus symbol as depicted on the reverse of the Tipperah plate.

The preservation of writing is unsatisfactory about the end of the lines, some of the letters therein being considerably damaged. There are twelve lines of writing on the first side of the plate. Since, as stated above, two lines at the top were cut off, the number of lines on this side must have been originally 14. As the first line on the reverse is at the back of the last line on the obverse, there is no loss of any complete line of writing on the second side of the plate which contains only eight lines. Thus the writing on both sides of the plate originally contained 22 lines only. In the original writing, a line contained about 40 *aksharas*. The **palaeography** of the epigraph under study resembles that of the Vēsālī inscriptions of Nītichandra and Vīrachandra of the Chandra dynasty of Arakan, which were published sometime ago in the pages of this journal.[1] As in the said documents, the **characters** of the present record exhibit a local modification of the Late Brāhmī of East India, which may be assigned to a date about the **sixth century A.D.** There is a little difference in our epigraph in the representation of medial *ī* and *ē*, *dh*, *y*, *v*, etc. The engraving was very neatly and carefully done. The **language** of the document is Sanskrit, though it contains local elements in the personal and geographical names. Attention may be drawn in this connection to personal names like Kimtōmdēvī, Kimdaldēvī, Kyaudēvī, Kimmājuvdēvī and Reṅgādityadāsa. In the geographical names, Śrīlakkā-jōlā and Vaṅgēṅ-khalla, the influence of Bengali is noticeable as we shall see below. Such names remind us of the name of Dvēṅchandra, the founder of the Chandra dynasty of Arakan. As regards **orthography** an interesting feature is the representation of *b* by the sign for *v*. The inscription was dated in the regnal reckoning of the issuer of the charter, though the year in the section concerned cannot be read with certainty.[2] But the fact that the charter has to be assigned to a date about the sixth century A.D. on paleographical grounds, would suggest the king who issued the grant to have been a member of the **Chandra dynasty of Arakan.**

Considering the Gupta style of representing the reigning monarch as a descendant of the founder of the family through a number of successive generations,[3] which was borrowed by many dynasties,[4] lines 1-8 of the record appear to have originally contained the names of eight kings,

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[1] Above, Vol. XXXII, pp. 103 ff.

[2] [ See p. 66 note 13 below.—Ed. ]

[3] Cf. [*mahārāja-śrī-Gupta-prapautrasya mahārāja-śrī-Ghaṭōtkacha-pautrasya ma*]*hārājādhirāja-śrī-Chandragupta-putrasya Lichchhavi-*[*dauhitrasya mahādēvyāṁ Kumāradēvyām=utpannasya mahārājā*]*dhirāja-śrī-Samudragupta-putrasya mahādēvyāṁ Datta*[*dēvyām=utpannasya svayam=apratirathasya parama*]*bhāgavatasya mahārājādhirāja-śrī-Chandragupta-putrasya mahādēvyāṁ Dhruvadēvyām=utpannasya mahārājādhirāja-śrī Kumāraguptasya*, etc., in the Bilsad inscription (415 A.D.) of Kumāragupta I (*Select Inscriptions*, pp. 278-79). We have not yet any genuine copper-plate grant issued by the Gupta emperors. But the Gupta fashion may have been to introduce the donor of the grants in the same way on the seals affixed to the charters (cf. ibid., pp. 321-22).

[4] Cf., e.g., *mahārāj-Aughadēvas=tasya putras=tat-pād-ānudhyātō mahādēvyāṁ Kumāradēvyām=utpannō mahārāja-Kumāradēvas=tasya putras=tat-pād-ānudhyātō mahādēvyāṁ Jayasvāminyām=utpannō mahārāja-Jayasvāmī tasya putras=tat-pād-ānudhyātō mahādēvyāṁ Rāmadēvyām=utpannō mahārāja-Vyāghras=tasya putras=tat-pād-ānudhyatō mahādēvyām=Ajjhitadēvyām=utpannō mahārāja-Jayanāthas=tasya putras=tat-pād-ānudhyātō mahādēvyāṁ Muruṇḍadēvyām=utpannō mahārāja-Śarvanāthaḥ* in the Khoh plates (513 A.D.) of king Śarvanātha of Uchchakalpa (*Select Inscriptions*, pp. 370-71). For similar representation of the reigning monarch on the seals of some royal families, see the Asirgadh seal of Maukhari Śarvavarman and the Sonpat seal of Pushyabhūti Harshavardhana (*CII*, Vol. III, pp. 220, 232) who flourished respectively in the sixth and seventh centuries A.D. The same style is also noticed in the text of the Pushyabhūti charters (above, Vol. IV, p. 210).

the last of them, mentioned in line 8, being the issuer of the grant. Line 1 may have thus contained the name of a king who was the founder of the royal family. The donor of the grant was then mentioned along with seven of his ancestors. All the six kings mentioned in lines 3-8 are described as *pād-ānudhyāta* (meditating on or favoured by the feet) of his predecessor, as *Paramamāhēśvara* (a devout worshipper of the god Mahēśvara or Śiva) and as born of a particular *mahādēvī* (queen or chief queen) in the style popularised in India by the Imperial Guptas. Unfortunately, as indicated above, the names of all these kings occupied the concluding part of the lines, which is cut off. But the names of the queens can be read in lines 4-8, the queen's name in line 3 being damaged. The donor's mother, grandmother, great-grandmother, great-great-grandmother and great-great-great-grandmother are thus known to have been respectively **Kalyāṇadēvī, Kyaudēvī, Sukanyādēvī, Kimdaldēvī** and **Kimtōmdēvī.**

Lines 9-10 state that the king issuing the charter addressed the rulers of his own family and of other dynasties in respect of the grant, while lines 10-13 say that a village called **Ḍēṅgutta** was granted by **Kimmājuvdēvī** in favour of a *vihāra* (Buddhist monastery) built by herself. It is difficult to say whether the donatrix of the grant was a queen of the issuer of the charter though she must have taken the king's permission in making the gift and apparently also compensated the State for its loss of revenue at least theoretically if the village was made a rent-free holding. We have to notice that the donatrix queen was probably a Buddhist while the king issuing the charter and his ancestors were Śaivas. The income derived from the gift village was meant to be utilised on behalf of the *Ratna-traya* (*Ratna-tray-ōpayōgāya*) in respect of the *chatush-pratyaya* and the repairs of breaks, cracks, etc., in the monastery. The expression *Ratna-traya* (i.e. the Three Jewels) indicates the Buddha, Dharma and Saṅgha worshipped in a Buddhist temple, while *chatush-pratyaya* (Pāli *chatu-pachhaya*) are the four necessaries of the Buddhist priest, viz. *chīvara* (clothing), *piṇḍapāta* (food), *śayanāsana* (bedding) and *bhaishajya* (medicine also called *glāna-pratyaya* or requisites for the sick, i.e. medicines and sick diet). A damaged passage in lines 12-13 seems to suggest that the gift village was placed in charge of the fraternity of the holy monks of all lands including the Elders of Jētavana, who were already in the monastery and who might come in future to reside therein (*āgat-ānāgata-Jētavanavāsi-sthavira-chāturddiś-ārya-bhikshu-saṅgha.... sampradānō*). The gift village called Ḍēṅgutta is described as 'yielding 3000' (*Ḍēṅgutta-nāmā ttrisāhasrikō grāmō*), the reference being apparently to the revenue income in the standard coin. The religious establishment built at Jētavana in the suburbs of Śrāvasti (modern Set-Maheth on the borders of the Gonda and Bahraich Districts of U.P.), the capital of the ancient Kōsala kingdom, by the banker Anāthapiṇḍika for the use of the Buddha himself is well known in the early history of Buddhism.[1] The Buddhist establishment at Jētavana passed through vicissitudes of fortune ; but, in its palmy days, it must have been very large and magnificent. Fa-hien and Hiuen-tsang who visited the place respectively about the beginning of the fifth century and the second quarter of the seventh, however, found there only one brick temple containing a 5 feet high image of the Buddha made originally for king Prasēnajit of Kōsala.[2] But it is difficult to say whether the original Jētavana is referred to in our record or it was an establishment in the neighbourhood of Arakan or elsewhere called by the ancient name. This is not improbable in view of the fact that there were at least two Jētavana monasteries in Ceylon, one at Anurādhapura and the other at Pulatthipura.[3]

The boundaries of Ḍēṅgutta-grāma are described in lines 12-13 forming the concluding part of the writing on the obverse of the plate. Unfortunately, the end of the lines being cut off, the

[1] Malalasekera, *A Dictionary of Pali Proper Names*, Vol. I, s.v.

[2] Watters, *On Yuan Chwang's Travels in India*, Vol. I, pp. 383 ff.

[3] Malalasekera, op. cit., pp. 966-67.

details are not available in all cases. Thus the words indicating the boundaries in the east and north of the gift village are lost. In the south, there were the Śrīlakkā-jōlā, a row of stone boulders (*śilā-paṅkti*) and a mango tree, while Vaṅgēṅ-khalla lay on the west. The word *jōlā* in the name Śrīlakkā-jōlā seems to be the Bengali word meaning 'a channel'. Likewise, the word *khalla* in the name Vaṅgēṅ-khalla seems to be the same as Bengali *khāl*, 'a canal'.

Line 15 at the commencement of the writing on the reverse of the plate contains the request of the issuer of the charter to the people addressed by him in respect of the grant to the effect that they should protect the gift out of a desire for religious merit (*dharmm-ābhilāshāt*) and for his great consideration for the gift (*asmad-bahumānāt*). This is followed in lines 15-20 by five of the well-known imprecatory and benedictory stanzas.

The name of the *Mahāmantrin* (literally, 'the great minister') named Rēṅgādityadāsa occurs at the beginning of line 21. There was possibly a passage like *dūtakō=tra* at the end of line 20, so that Rēṅgādityadāsa, the great minister of the king who issued the charter, may have been the executor of the grant. The official designation *Mahāmantrin* is well known from Indian epigraphic records.[1] The last line of the record (line 22) contained the date which, as indicated above, cannot be made out because the letters and figures are damaged practically beyond recognition.[2]

It will be seen that all the epithets of the kings mentioned in the extant part of the document show that they were Śaivas and apparently enjoyed the title *Mahārājādhirāja* which indicated independent and imperial status in the Gupta age. The kings' names appear to have been written in four syllables and this is a characteristic generally found in the Chandra dynasty of Arakan, thirteen of whom ruled between c. 370 and 600 A.D. and twelve out of the thirteen had names in four syllables. As we have seen elsewhere, these rulers were—(1) Dvēṅchandra (c. 370-425 A.D.), (2) Rājachandra (c. 425-45 A.D.), (3) Kālachandra (c. 445-54 A.D.), (4) Dēvachandra (c. 454-76 A.D.), (5) Yajñachandra (c. 476-83 A.D.), (6) Chandrabandhu (c. 483-89 A.D.), (7) Bhūmichandra (c. 489-96 A.D.), (8) Bhūtichandra (c. 496-520 A.D.), (9) Nītichandra (c. 520-75 A.D.), (10) Vīrachandra or Vīryachandra (c. 575-78 A.D.), (11) Prītichandra (c. 578-90 A.D.), (12) Pṛithvīchandra (c. 590-97 A.D.) and (13) Dhṛitichandra (c. 597-600 A.D.).[3] Of the above kings of the Chandra dynasty of Arakan, the six rulers from No. 8 to 13 are found to have been ruling in the sixth century to which the inscription is roughly assignable on palaeographical grounds. It has to be noticed, however, that while the Vēsālī inscription represents Vīrachandra (No. 10) as the founder of numerous Buddhist *stūpas* and apparently as a Buddhist, all the kings mentioned in the extant section of our record were *Paramamāhēśvaras* (Śaivas). Thus, the issuer of our charter seems to have been an ancestor of Vīrachandra. It is not improbable, as already indicated above, that the genealogy of the king who issued the charter began in line 1 with the mention of Dvēṅchandra, the founder of the family. In that case, it was **Bhūtichandra** (No. 8) who was the father of Nītichandra and ruled in c. 496-520 A.D., i.e. about the beginning of the sixth century A.D., who was probably the issuer of the charter.

Among the geographical names, **Ḍēṅgutta-grāma** seems to have been a locality in the vicinity of Arakan, though we are unable to locate it precisely.

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[1] See Bhandarkar's List of Inscriptions, Nos. 34 and 261; above, Vol. II, p. 309; Vol. XI, p. 141; Vol. XXX, pp. 151-52, etc.; *CII*, Vol. IV, pp. 249, 262, 299, etc. But it is usually noticed in epigraphs which are later than the Arakan inscription under study.

[2] [See p. 66 note 13 below.—Ed.]

[3] Above, Vol. XXXII, p. 108.

## TEXT[1]

*First Side*

1

2

3 [3]s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādevyaṁ śrī-.........[4] radēvyām=utpannō [mahārājā] . .[5]

4 s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī-**Kimtōmdēvyām**=utpannō mahā[rā] . . . . . . . .[6]

5 s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī-**Kimdaldēvyām**=utpannō [mahārā] . . . . .[7]

6 s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī-**Sukanyādēvyām**=utpannō [mahā] . . . . . . . .[8]

7 s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī-**Kyaudēvyām**=utpannō mah[ārā] . . . .[9]

8 s=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī-**Kalyāṇadēvyām**=utpannō . . . . . . . .[10]

9 sva-para-kula-samudbhavān=narēndrāṁs=tad-anucharāṁś=cha bhavishyatō yath-ārham anu .[11]

10 kuśala-yutaṁ sa-hitañ=cha vakti sarvān | viditam=ētad=astu vō yathā parēṇa[12] . .

11 sva-kārita-vihārē ratna-ttray-ōpayōgāya chatush-pratyaya-nimittaṁ bhagna-sphuṭi-[ta] .[13]

12 **Kimmājuvdēvyā** āgat-ānāgata-**Jētavana**-vāsi-sthavira-chāturddiś-āryya-bhikshu-saṅgha .[14]

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[1] From impressions and photographs.

[2] Lines 1-2 are completely cut off. If really the first two rulers of the dynasty were mentioned here, as suggested above, the lost passage was probably......*paramamāhēśvarō mahārājādhirāja-śrī-Dvēṅchandras=tasya putras=tat-pād-ānudhyātaḥ paramamāhēśvarō mahādēvyāṁ śrī......dēvyām=utpannō mahārājādhirāja-śrī-Rājachandra°*. The name of the capital of the family may have been mentioned at the beginning with the fifth case-ending.

[3] The upper part of a number of syllables in this line is cut off.

[4] The reading of the queen's name is uncertain.

[5] The lost *aksharas* may have been *°dhirāja-śrī-Kālachandra°*.

[6] The original record may have read here *°jādhirāja-śrī-Dēvachandra°*.

[7] The lost syllables may have been *°jādhirāja-śrī-Yajñachandra°*.

[8] We may suggest the restoration of the lost *aksharas* as *°rājādhirāja-śrī-Chandrabandhu°*.

[9] The lost syllables may be restored as *°jādhirāja-śrī-Bhūmichandra°*.

[10] The syllables lost here were possibly *mahārājādhirāja-śrī-Bhūtichandraḥ*.

[11] The reading may have been *anunayati bōdhayati*.

[12] The expression may also be *yath=āparēṇa*.

[13] The intended reading seems to have been *bhagna-sphuṭita-saṁskār-ārthaṁ cha śrī°*.

[14] It is difficult to restore the lost *aksharas*.

13 saṁpradānō[1] **Ḍēṅgutta**-nāmā ttri-sāhasrikō grāmō nisṛishṭō yasya sīmā pūrvvēṇa . . . .[2]

14 Śrīlakkā-jōlā śilā-paṅktir=āmra-vṛikshaś=cha paśchimēna Vaṅgēṅ-khalla[ḥ | uttarē][3]

*Second Side*

15 tad=bhavadbhir=dharmm-ābhilāshād=asmadva(d-ba)humānāch=cha paripālanīyō=pi cha [|*] Yān=īha dattāni ⏑—⏑—. — — ⏑ ⏑[4]

16 dharmm-ārtha-yaśaskarāṇi | dharmm-ābhilāshān=nṛipa-gauravāch=cha may=āpy= anujñāta-phalāni tāni || [5] .[6]

17 dīyatē cha punaḥ punaḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam |[|*][7] Pū. .[8]

18 yatnād=raksha Yudhishṭhira | mahīm=mahīmatāṁ śrēshṭha dānāch=chhrēyō=nupālanam || Sva- . .[9]

19 yō harēta vasundharām | sa vishṭhāyāṁ kṛimir=bhūtvā pitṛibhis=saha majjati |[|*] Sha . . .[10]

20 svargē mōdati bhūmidaḥ | ākshēptā ch=ānumantā. cha . tāny=ēva narakē vasēt ||[11] . . . . . . . . . .

21 . . mahāmantri-Rēṅgādityadāsō(saḥ)

22 || [12] || rājya-samva(saṁva)[tsarē] . . .[13]

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[1] The word *saṁpradāna* apparently stood at the end of a compound expression which was an adjective of *grāmaḥ*.

[2] The word *dakshiṇēna* appears to have occurred at the end of the line.

[3] The intended word is *uttarēṇa* which must have been followed by the indication of the northern boundary of the gift village.

[4] The lost syllables would be *purā narēndrair=dānāni*.

[5] Metre: *Upajāti* (*Indravajrā* and *Upēndravajrā*).

[6] The lost *aksharas* can be restored as *Bahubhir=vasudhā dattā*.

[7] The metre of this stanza and the following verses is *Anushṭubh*.

[8] The lost syllables are °*rva-dattāṁ dvijātibhyō*.

[9] The lost *aksharas* can be restored as *dattāṁ para-dattāṁ vā*.

[10] The lost syllables were no doubt °*shṭiṁ varsha-sahasrāṇi*.

[11] After this, the *aksharas dūtakaś=ch=ātra* may have been incised, though they are cut off.

[12] Between the double *daṇḍas*, there is the sign of two concentric circles.

[13] The rest of the writing in this line cannot be read satisfactorily. [The regnal year, quoted here, appears to read *10* followed by the unit figure *1* and the words *Āshāḍha śu*....—Ed.]

FRAGMENTARY COPPER PLATE GRANT FROM ARAKAN

( From Photographs )

# No. 14.—DEVNI-MORI RELIC CASKET INSCRIPTION OF RUDRASENA, KATHIKA YEAR 127

(*1 Plate*)

P. R. Srinivasan, Ootacamund

(*Received on 31.12.1964*)

The inscription[1] edited below, engraved on the drum and base of a circular stone relic casket, was discovered in a ruined Buddhist *stūpa* at **Dēvnī-Mōrī** in the Biloda Taluk, Sabarkantha District, Gujarat State. This site was excavated by the Department of Archaeology, M. S. University, Baroda. The record has been published in the *Journal of the Oriental Institute*, Baroda, Vol. XII, pp. 173-76 and plates by Dr. R. N. Mehta and Mr. S. N. Chowdhary of the Department of Archaeology, M. S. University.[2] The record has also been published by Prof. Mirashi in the *Vishveshvaranand Indological Journal*, Vol. III, pp. 101-04.[3] During my annual tour in November 1963, I visited Baroda and copied this inscription with the kind help of Dr. R. N. Mehta and the record is edited below from these impressions.

The circular stone relic casket with lid having a knob in its centre is stated to have been discovered in a broken earthen pot where it was kept well packed with brick-bats.[4] Its diameter is 18 cm and height 12.5 cm approximately. The outer and inner sides of the lid and the outside of its rim have another faintly engraved inscription in characters of about the 4th century A.D. containing a version of the Buddhist text *Pratītyasamutpāda* in Prakrit.[5]

The inscription under study is, as stated above, engraved neatly on the drum and base of the casket. There are three lines of writing on the drum occupying 50 cm by 6 cm of space, and two lines of writing on the base.

The **characters** of the inscription are of the western variety of the Southern alphabet of about the latter half of the 4th century A.D. and are similar to those of the records like the Kānākhērā stone inscription[6] of Śrīdharavarman, the Ēraṇ stone pillar inscription[7] of the same king and the Sāñchi stone inscription[8] of Chandragupta II. Especially noteworthy are the letters *y*, *l*, *ś* and *ḍ*. There are only a few **orthographical** peculiarities; only once the consonant following *r* is doubled, cf. *Süryyāya* (line 1). The **language** of the record is Sanskrit.

The inscription refers itself to the reign of a certain **Rudrasēna-nṛipati** and the **date** of the record is given as **Bhādrapada 5 of the 127th year of the (era of the) Kathika kings** (lines 1-2). This era of the Kathika kings is known for the first time from this record. As has been stated above, on palaeographical grounds, the record may be attributed to the latter half of the

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1 This is registered in *A. R. Ep.*, 1963-64, as No. B 163.

2 This publication contains some mistakes in reading and interpretation.

3 For two more articles on this record, see *JOI*, Vol. XIV, pp. 336 ff. and ibid., Vol. XV, pp. 66 ff.

4 *JOI*, Vol. XII, p. 173.

5 This is registered in *A. R. Ep.*, 1963-64, as No. B 104.

6 *CII*, Vol. IV, Plate III-A.

7 Ibid., Plate XCVIII.

8 Ibid., Vol. III, Plate iii-B.

4th century A.D. If so, the date may be referred to the Kalachuri-Chēdi era of 248-49 A.D. and the Christian equivalent of the date would be 376 A.D.[1] But the identification of the Kathika era with the Kalachuri-Chēdi era requires further evidence, as the latter is known to have penetrated into the Gujarat region only during the 7th-8th centuries A.D. as evidenced by the inscriptions of the early Gurjaras.[2]

During the fourth century A.D. the region in which Dēvnī-Mōrī is situated, was under the sway of the Kshatrapas and the ruling king of the dynasty was Rudrasēna III (348 A.D. to 351 A.D. and 360 A.D. to 390 A.D.).[3] But his inscriptions and coins give him the characteristic Kshatrapa title *Mahākshatrapa Svāmī*, whereas the record under study calls the king simply as *nṛipati*, without these titles. It is, therefore, unlikely that this inscription, though belonging to Rudrasēna III's period, is one caused to be engraved by him. We know that Rudrasēna III's sister's son Siṁhasēna had a son named Rudrasēna, who, as known by a single coin of his time, seems to have ruled as Rudrasēna IV. It is likely that this Rudrasēna IV was assigned the rulership of the area around Dēvnī-mōrī by Rudrasēna III himself. Thus[4] the *nṛipati* Rudrasēna of the inscription seems to refer to this Rudrasēna IV.

The record commences with obeisance to Sarvajña (i.e. the Buddha). The Buddha's qualities are enumerated in verse 1. This is followed by verse 2 in which the details of the date mentioned above are given. Verse 3 states that a *mahāstūpa* was constructed as adjunct to a *mahāvihāra* for the sake of the *Śākya-bhikshus* (Buddhist monks.) This *stūpa* is said to have been a glorious one on the earth (*avani-kētu-bhūtam*). In the first half of verse 4, two Śākya monks named Agnivarman and Sudarśana are stated to have been responsible for the construction. The former is called a *sādhu* while the latter is styled as *vimukta-randhra* i.e. one who has renounced the world. The second half of this verse refers to two other *Śākya-bhikshus* named Pāśāntika and Paḍḍa who are stated to have been the supervisors (*kārmāntikau*) of the work. The next stanza (verse 5) states that this auspicious stone casket, the receptacle for the relics of Daśabala (i.e. the Buddha) was fashioned by Varāha, the son of Sēna, who is described as *kuṭṭimakṛit*, i.e. a mason. The famous monk Mahasēna who longed for the grace of Sugata (i.e. the Buddha) caused this casket to be made for the increase of the (merit of the) Dharma and Saṅgha.

## TEXT[5]

[Metres : Verse 1 *Anushṭubh* ; verses 2, 4, 6 *Āryā* ; verse 3 *Gīti*]

1[6] Namas=Sarvvajñāya[7] || Jñān-ānukampā-kāruṇya-prabhāva-nidhayē namaḥ [|*] Samyak-saṁbuddha-sūryyāya paravādi-tamō-nudē [|| 1*] **Saptā[8]-viṁśaty-adhikē Kathika-nṛipāṇāṁ samāgatē-bda-śatē** [ | *]

2 **Bha(Bhā)drapada-paṁchama-dinē** nṛipatau **śrī-Rudrasēnē** cha [|| 2*] Kra(Kṛi)-

[1] In view of the definite palaeographical evidence pointing to the 4th century, this record cannot be assigned to the early years of the 3rd century A.D. nor can the date be taken to belong to the Śaka era as has been assumed by Mehta and Chowdhary. The date of the record has obviously been assigned to the Kalachuri-Chēdi era, without giving reasons for it in *Archaeological Remains and Monuments and Museums*, Part I, p. 98. Prof. Mirashi has also equated it with Kalachuri-Chēdi era.

[2] *CII*, Vol. IV, p. li.

[3] *The Classical Age*, p. 49.

[4] Prof. Mirashi thinks that Rudrasēna mentioned in this record was an Ābhīra ruler.

[5] From impressions.

[6] Lines 1-3 are engraved on the drum of the casket.

[7] This phrase is written in the margin.

[8] The lengthening of *a* is due to metrical necessity.

## DEVNI-MORI RELIC CASKET INSCRIPTION OF RUDRASENA, KATHIKA YEAR 127

2

Scale : One-half

Scale : Nine-tenths

tam=avani-kētu-bhūtam=mahā-vihār-āśrayē mahāstūpaṁ(pam) [|*] satv-ānēk-ānugraha-niratābhyāṁ Śākyabhikshubhyāṁ(bhyām) [ || 3*]

3 Sādhv-Agnivarmma-nāmnā Sudarśanēna cha vimukta-raṁdhrēṇa [ | *] kārmmāntikau cha Pāśāntika-Paḍḍau [Śā]kya-bhikshukāv=atra [ || 4*] Daśabala-śarīra-nilayaś=śubha-śailamayas=svayaṁ Varāhēṇa [ | *]

4[1] kuṭṭimaka(kṛi)tā kra(kṛi)tō=yaṁ samudgakas=Sēna-putrēṇa || [5*] Mahasēna-bhikshur=asya cha kārayitā viśrutaḥ samudgasya [ | *]

5 Sugata-prasāda-kāmō vṛiddhy-artthan=Dharmma-Saṅghābhyāṁ(bhyām) ||[2][6*]

[1] Lines 4-5 are engraved on the base of the casket.

[2] These two *daṇḍas* are followed by a hook-like mark which indicates the end of the record.

## No. 15—EPIGRAPHIC NOTE

V. V. MIRASHI, NAGPUR

(*Received on 4. 6. 1965*)

### I

In this Journal, Volume XXXV, pp. 1 f., Dr. D. C. Sircar has published two Ikshvāku inscriptions from Nāgārjunikoṇḍa[1] —one of them being of Vīrapurushadatta and the other, of his son Ehuvula Chāntamūla.

### A. Inscription of Vīrapurushadatta

This inscription was first edited by J. Ph. Vogel in above, Volume XXI, pp. 63 f., but as the impression supplied to him was not sufficiently good, his readings and interpretation of the record are somewhat inaccurate. Sircar has published a far better facsimile of it in above, Volume XXXV, plate facing p. 4.

Vogel read the second and third lines of this record as follows :

Line 2—Siri-Chaṁtamūlasa putasa raño Mā[ḍha]riputasa [Ikhākunaṁ] Siri-Virapurisadatasa

Line 3—vasasanaya saṁvachhara viṁsaya[ṁ] vāsa-pakhaṁ prathamaṁ divasaṁ bītiyaṁ....
Sircar has read *vasa-satāya* in place of *vasasanaya* and *Vijaya[ṁ]* in place of *viṁsayaṁ*. These readings appear to be correct from the facsimile published with his article. It is also possible to accept his interpretation of *vasa-satāya* as expressing the wish that the king might live for a hundred years. Again, Vogel, reading *saṁvachhara viṁsayaṁ*, took the date of the record to be the twentieth regnal year of Vīrapurushadatta. Sircar, on the other hand, reading the words as *saṁvachharaṁ Vijayaṁ*, takes them as denoting the year *Vijaya* of the sixty-year cycle of Jupiter calculated according to the Southern system. The cyclic year *Vijaya* which could have fallen in the reign of Vīrapurushadatta was that corresponding to A.D. 273 according to the Southern system. " This is a very important addition ", says he, " to our knowledge of the history of the Southern Ikshvākus in particular and of the early history of South India in general."

We shall examine in the sequel the correctness of this interpretaion, but even if it is proved to be true, it does not enable us to determine the date of the inscription as it is not verifiable. Sircar takes the cyclic year *Vijaya* to correspond to A.D. 273, because he thinks that Vīrapurushadatta flourished in the second half of the third century A.D. Others may take it as occurring sixty years earlier or later. As the record does not contain any details necessary for calculation, it is not possible to say which of these dates is correct. This mention of the cyclic year *Vijaya* does not, therefore, make any addition to our knowledge of the history of the Ikshvākus or of South India.

We shall next proceed to examine the view that the expression *saṁvachharaṁ vijayaṁ* means the cyclic year *Vijaya* calculated according to the Southern system. This view is untenable for the following reasons :—

(1) Years of Jupiter's sixty-year cycle are not cited in early Indian inscriptions, whether of North or of South India. There were two cycles of Jupiter (1) one of twelve years and (2) the

[1] Macron over *e* and *o* has not been used in this article.

[library stamp]

other of sixty years. The first of these is found cited in inscriptions till about the sixth century A.D. The years of this cycle were named after the *nakshatras* with which Jupiter was associated such as *Chaitra*, *Vaiśākha*, etc. The years of this cycle were distinguished from the lunar months of the same names by the prefix of *mahā* in Northern inscriptions. See e.g. the years *Mahā-Āśvayuja*, *Mahā-Māgha* etc. in the records of the Parivrājaka Mahārājas of North India.[1] Years of this cycle are found cited in some records of South India also; see e.g. the years *Pausha* and *Vaiśākha* in the records of the Kadamba king Mṛigēśavarman,[2] and *Bhādrapada* in the Pāṇḍaraṅgapallī grant of the Early Rāshṭrakūṭa king Avidheya.[3] But all these are years of the twelve-year cycle. If any cyclic year was cited in the Nāgārjunikoṇḍa inscription, it should have been of this cycle. The year *Vijaya* is *not* of this cycle.

(2) The sixty-year cycle of Jupiter, to which the year *Vijaya* belongs, came into vogue much later. As Sircar has pointed out, the first known instance of it is the year *Siddhārtha* mentioned in the Mahākūṭa pillar inscription of the fifth regnal year of the Early Chālukya king Maṅgaleśa.[4] This is taken to correspond to Śaka 523 or 601 A.D. Kielhorn was doubtful about this cyclic year; for he pointed out that the earliest inscription in his *List of Inscriptions of South India* in which a Jovian year is undoubtedly quoted is the Alas plates of Gōvinda II, dated in the Śaka year 692 (770 A.D.).[5] If the word *vijaya* in the Nāgārjunikoṇḍa inscription denotes a year of the sixty-year cycle, its mention would be earlier by about five centuries than the first known undoubted mention of such a year. This makes Sircar's interpretaion of *saṁvachharaṁ vijayaṁ* extremely doubtful.

(3) Even supposing that the word *vijaya* in the aforementioned Nāgārjunikoṇḍa inscription denotes the cyclic year of that name, why should we understand it as cited according to the Southern system as Sircar supposes? The years of the sixty-year cycle cited in inscriptions of both North and South India upto Śaka 855 are invariably according to the Northern system.[6] Why should we take the supposed cyclic year *Vijaya* as cited according to the Southern system which did not come into vogue for nearly seven centuries thereafter?

For the reasons stated above, Sircar's view that the word *vijaya* in the Nāgārjunikoṇḍa inscription under discussion denotes a year of that name in the sixty-year cycle of Jupiter reckoned according to the Southern system is untenable. The Christian equivalent of the date, viz. 273 A.D. is therefore very doubtful.

What is then the meaning of the expression *saṁvachharaṁ vijayaṁ* in that inscription? It evidently means 'a victorious year'; cf. *vaijayike saṁvatsare* which occurs in a similar context in several early inscriptions.[7] The present record is in Prakrit. In Prakrit the adjective or subordinate word is often placed after the *viśeshya* or the principal word. Cf. *senāye vejayaṁtiye*,

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[1] *CII*, Vol. III, pp. 95 f.

[2] *Ind. Ant.*, Vol. VII, pp. 35 f.; Vol. VI, pp. 24 f.

[3] Above, p. 22. See also, *Studies in Indology*, Vol. I, p. 184.

[4] *Ind. Ant.*, Vol. XIX, pp. 16 f.

[5] Kielhorn, *A List of Inscriptions of Southern India*, p. 3, note 3.

[6] Kielhorn has shown that the cyclic years are cited according to the Southern system from Śaka 855 onwards (*Ind. Ant.*, Vol. XXV, p. 268). A grant of Gōvinda IV dated Śaka 851, recently found in Vidarbha, which I have edited in this Journal (above, Vol. XXXVI, pp. 257 ff.) cites a cyclic year according to the Northern system. The first record of that king's reign in which a cyclic year is cited according to the Southern system is dated Śaka 855.

[7] *CII*, Vol. IV, p. 15; p. 609 etc.

*bhikhūnaṁ Teraṇhukānaṁ* etc. in the Nasik Cave inscriptions.[1] *Vijayaṁ* which follows *savachharaṁ* therefore means 'victorious'.[2]

The expression *saṁvachharaṁ vijayaṁ* thus means 'a victorious year' in the reign of Vīrapurushadatta. It has no reference to any cyclic year and does not correspond to 273 A.D.

### B. Inscription of Ehuvula Chāntamūla

This inscription is incised on a lime pillar found at the site named 'Burning Ghat' at Nāgārjunikoṇḍa. It is in an unsatisfactory state of preservation. It refers itself to the reign of Ehuvula Chāntamūla, son of Vīrapurushadatta and grandson of Chāntamūla. Its date occurs in line 2, which Sircar has read as follows :

> Siri-Virapurisadatasa putasa raṁño Vasiṭhiputasa [Ikhā]kuna siri-Ehavala-Chatamulasa savachharaṁ Vija....[mha]-pa [2] diva 1....

As the inscription is badly preserved it is not possible to be quite certain about the readings, but from the published facsimile of it they appear not unlikely. Here also Sircar takes *vijaya* as a year of the sixty-year cycle of Jupiter calculated according to the Southern system and understands it as corresponding to 333 A.D. The objections raised above to a similar interpretation of the word *vijaya* in the aforementioned inscription of Vīrapurushadatta apply in this case also and need not be repeated here. But apart from them it appears very curious that both these inscriptions should cite the same cyclic year *Vijaya*. This in itself should make the proposed interpretation doubtful. It seems very unlikely that the years of the same name *Vijaya* are cited in the records of two successive Ikshvāku kings separated by exactly sixty years. It seems better to understand the expression *saṁvachharaṁ vijayaṁ* in the sense of 'a victorious year'.

## II

### The Ābhīra Interregnum in the Ikshvāku Period

In this Journal, Vol. XXXIV, pp. 197 f. Dr. D. C. Sircar has edited an inscription of the Ābhīra king Vasusheṇa. It records the installation of the god Ashṭabhujasvāmin by a number of persons. It refers itself to the reign of the aforementioned Ābhīra king and bears a date which was at first read as *9*.[3] Sircar has drawn attention to the similarity of the symbol denoting it to the *akshara le* and has taken it as *30*. As the record is very badly preserved, it is not possible to say if the reading is correct ; but supposing it to be so, we proceed to examine Sircar's theory about this date.

Sircar refers this date to the era of 248 A.D. and takes it as equivalent to 278-79 A.D. As he had taken the date of the previously discussed inscription of Vīrapurushadatta mentioning the cyclic year *Vijaya* to be 273 A.D., he supposes that the Ābhīra king Vasusheṇa must have invaded the lower Kṛishṇā valley and ousted the Ikshvāku king. He ruled there for some time, but was later vanquished by Ehuvula Chāntamūla, since, according to him, a record of the latter mentioning the same cyclic year *Vijaya* and therefore of the date 333 A.D. has been found at Nāgārjunikoṇḍa. There was thus an interregnum in the Ikshvāku period when the Ābhīras ruled in the lower Kṛishṇā valley.

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[1] Above, Vol. VIII, pp. 71 f.

[2] [In this connection it mav be pointed out that in the Prakrit insricption from Reṇṭāla belonging to the time of Chāntamūla I (above, pp. 29 ff.) the adjective *vijaya* precedes the principal word *saṁvachharaṁ* and that the expression *vijaya[ṁ] saṁvachharaṁ pachamaṁ* in that record shows that the word *vijayaṁ* cannot be taken in any sense other than 'victorious'.—Ed.]

[3] *Indian Archaeology—A Review*, 1958-59, p. 8.

We have seen above that the date of Vīrapurushadatta's inscription containing the expression *saṁvachharaṁ vijayaṁ* cannot be fixed as 273 A.D. It is also not certain that the year 30 in Vasushena's inscription is recorded in the Ābhīra era of 248-49 A.D. Sircar was previously very doubtful if that era was founded by the Ābhīra king Īśvarasena.[1] He *now* thinks that this is probable.[2] This is a welcome change in his view, but he is now going to the other extreme and advocating that the Ābhīras extended their sway as far as the eastern coast. This means that they ruled over an extensive empire extending from the western to the eastern sea. There are, however no indications of the extension of Ābhīra imperial power to the lower Krishṇā valley. From some early inscriptions of the era found in Western Mahārāshṭra, Gujarāt, Koṅkan and Central India we can infer that the Ābhīras had incorporated these territories into their kingdom ; for an era generally spreads with the extension of political power ; but apart from the present doubtful case, we have no evidence of the Ābhīra era being current in Andhra.

There is one more indication which seems to show that the record under discussion is *not* **dated** in the Ābhīra era.

The earliest date of the era, viz. the year 9 in a Nasik Cave inscription of its founder Īśvarasena is a season date, i.e. it is recorded in season, fortnight and day. But *all* subsequent dates of the era have been recorded in lunar month, fortnight and *tithi.* The date of the Nāgārjunikoṇḍa inscription of Vasushena is a season date. If the year 30 of that inscription had been recorded in the Ābhīra era, it would, in all probability, have been recorded in lunar month, etc.

The date of the Nāgārjunikoṇḍa inscription of the Ābhīra king Vasushena is therefore regnal and is not recorded in the Ābhīra era.

The palaeographical evidence of the inscription shows that Vasushena flourished after the known Ikshvāku kings. He may therefore have overthrown the last of them and occupied the lower Krishṇā valley where he seems to have ruled for some years. Later, he may have been overthrown by the Pallavas, since we have no other inscription of the Ābhīras from this part of the country.

There is thus no evidence to prove that there was an Ābhīra interregnum in the Ikshvāku period of Andhra history.

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[1] *Ind. Hist. Quart.*, Vol. XXII, p. 156 f.

[2] Above, Vol. XXXIV, p. 201.

## No. 16—TWO YADAVA CHARTERS FROM DEVALALI

(*1 Plate*)

S. SANKARANARAYANAN, OOTACAMUND

(*Received on 7. 1. 1965*)

The two grants (**A** and **B**) edited here, with the kind permission of the Government Epigraphist for India, are engraved on a set of copper plates discovered in the village **Dēvalāli** in the Ahmadnagar District, Maharashtra State. It is now deposited in the Bhārata Itihāsa Saṁśōdhaka Maṇḍala, Poona. The plates were copied sometime in 1957-58 by Dr. B. Ch. Chhabra, the then Government Epigraphist for India and were noticed in the *Annual Report on Indian Epigraphy* for the same year.[1] The contents of the records have been dealt with by Shri G. H. Khare in his paper entitled *A Note on A Yādava Copper Plate Grant of Śaka 974.*[2]

The **set** consists of three plates, each measuring about 30 cm×11.7 cm. They are held by an oval ring, with a seal bearing the figures of *Śaṅkha*, *Chakra* and *Gadā* in relief. The diameter of the ring measures about 1 cm. The weight of the set is not known to me. Except the obverse of the first plate, all the other sides of the set bear writing. Record A consists of 40 lines out of which the inner sides of the first and the third plate contain 10 lines each while the first and the second sides of the second plate bear eleven and nine lines respectively. Record B contains nine lines engraved on the reverse of the third plate.

The **characters** of both the records are Nāgarī of the eleventh century A.D. Many of the letters have more forms than one. For example in record A, the vowel *a* in *a-pratyaksham* (lines 1-2) is different from that in *anyat* (line 9). The same is the case with forms of *ā* in *ādau* (line 2) and in *āsīt* (line 6) ; of *u* in *Sēuṇa* of line 4 and of lines 5-6 ; of *k* in *Śaṁkaraḥ* (line 2)and in *Kāyastha* (line 39) ; of *g* in *Bhagavān* (line 1), in *tyāga* (line 11), and in *suguṇā* (line 11) ; of *ṇ* in *Sēuṇa* of line 4 and of lines 5-6, and in *Brāhmaṇa* and *Rāmēṇa* (both in line 10) ; of *t* in *sṛijati* (line 1), *karōtu* (line 2) and in °*bhavat* (line 8) ; of *n* in *yōgināṁ* (line 1), *nṛipatiḥ* (line 3), *guṇanidhiḥ* (line 6) and *svāni* (line 38) ; and lastly of *ś* in *Śaṁkaraḥ* and *śaṁ* (both in line 2) and in *Madhyadēśa* (line 17). Similarly in record B also the forms of *ū* and *ṇ* in *Sēūṇa* of line 1 and in *Sēūṇa* of line 5 are dissimilar. The **language** of both the records is Sanskrit and the text is an admixture of verse and prose. Record A contains 22 numbered verses (lines 1-33) followed by a prose passage (in lines 33-36) which is again followed by five verses which are not numbered. Record B contains six verses of which all but the last one are numbered. The portion in verse is preceded, followed and intervened by short prose passages. The neuter form *sīmāni* (line 29 of grant A) and verbal form *vipraluṁpitam* (line 2 of grant B) in the sense of *vipralōpitam* are interesting. Regarding the **orthography** it may be observed that the influence of local pronunciation is found in the spellings like *prāyasō* (line 2), *vaṁsē*, *Saka* (line 33), *Śālukya* (lines 12, 17 and 35), etc. At times, the final *m* is substituted by *anusvāra* at the end of the first and the second halves of the verses. The sign for *v* is used to denote *b* also. The consonants following *rēpha* are sometimes reduplicated.

The object of grant A is to record the gift of four villages to a Brāhmaṇa general named Śrīdhara by the **Yādava king Bhillama III of Dēvagiri**, while that of the grant B is to

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[1] See No. 12 of Appendix A in *A. R. Ep.*, 1957-58.

[2] *Proc. and Trans. of the All Ind. Or. Conf.*, Eighteenth Session, Annamalainagar, 1955, pp. 344-46.

substitute one of those villages with a different one by the Yādava king **Sēuṇachandra II.** Therefore charter B is more or less in the form of a continuation of charter A.

The details of the **date** of the record A, which are found in lines 33-34, viz. **Śaka 974 Nandana, Pushya śu. 15, and the total eclipse of the moon** have been equated with the **8th December 1052 A.D.**[1] It may be noted that according to *An Indian Ephermeris* of S. K. Pillai, Śaka year 974 had *Pushya-kshaya* and the lunar eclipse is marked there in the month of Mārgaśira of the year. However, our record quotes Pushya probably because according to a different system of calculation the above year had a *kshaya* month which was other than Pausha.[2] It may be pointed out that the mention of the month, in which the eclipse occurred, as Pushya, is allright even according to the system followed by S. K. Pillai. For, the lunar eclipse occurred only in the second half of śu. 15 and that half has to be taken as the *tithi* of the month Pushya and not of Mārgaśiras.[3] Again, it may be remembered that a particular month is called *kshaya* month in a given year, not because the month is absent in that year but because the month—which is actually there—does not have the usual necessary attributes, viz. the sun's entry into a particular zodiac.[4] Thus the reference to the month Pushya in Śaka 974 is allright, and it is not necessary to ignore, as has been done elsewhere, the Adhika-Āśvina and Kshaya-Pausha months of the year.[5] Record B is not dated. But as we shall see below, it is to be assigned to a period between 1076 A.D. and 1098 A. D.

Grant A consists of three parts, of which the first starts with a *siddham* symbol followed by the auspicious word *svasti* and a verse invoking Śaṅkara (i.e. Śiva) for the prosperity of the Yādava king Bhillama III, the donor of the grant. This is followed by eight verses (verses 2-9) which give the following list of kings and queens of the Yādava family of Sēuṇadēśa : 1. **Dṛiḍhaprahāra,** who left Dvārāvatī and made the already existing Chandrādityapura famous (verse 2) ; 2. his son, **Sēuṇachandra I,** the builder of Sēuṇapura in Sindinēra ; 3. his son, **Dhāḍiyappa** (verse 3) ; 4. (his son)[6] **Bṛihad-Bhillama** (or **Bhillama I**) ; 5. (his son) **Rāja** ; 6. his son, **Vaddiga** ; 7. his son, **Bhillama II** (verse 4), the builder of two temples (*pura-dvaya*) the one named Āvēśvara built with stones and the other named Sōmanātha built with wood (verse 5); 8. his wife, **Lachchhiyavvā**, the daughter of **Jhañjha** of the **Rāshṭrakūṭa** family and the supporter of the family of the Yadus at the time of the rule of a minor or a boy (*bāla-rājya-samayē*) and who, therefore, deserved the respect of three kings (*rāya-tray-ārghyā*) (verse 6) ; 9. (her daughter-in-law) **Nāyīyaladēvī**, the daughter of **Gōgirāja**, a feudatory of the Chālukya family (verse 7) ; 10. her husband **Vēsūka** ; 11. his son **Bhillama III**, the devotee of Dakshavi-marddana, i.e. Śiva (verse 8) ; 12. his queen **Avvalladēvī** of the Chālukya family, the daughter of Jayasiṁha and the sister of Āhavamalla (verse 9).

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[1] *A. R. Ep.*, 1957-58, Introduction, p. 2.

[2] For example Śaka 1885 (i.e. 1963-64) had *Pausha-kshaya* according to Swamikannu Pillai, whereas it had *kshaya-Kārttika* and not *kshaya-Pausha* according to the almanacs based on the *Drik-siddhānta*. See also *Proc. and Trans. of All Ind. Or. Conf.*, 1955, p. 344.

[3] Cf. *Tithy-ardhē prathamē pūrvō dvitīyē=rddhē tad-uttaraḥ* | *māsāv=iti budhaiś=chintyau kshaya-māsasya madhyagau* || (Anantadēva's *Smṛitikaustubha*, N. S. Press, 1909, p. 425). According to S. K. Pillai, śu. 15 ended at ·90th part of the day, i.e. at about 21.48 hours on the 8th December in 1052 A.D. and according to Sewell (*Eclipses of th Moon in India*, p. xxiv), the eclipse started at 19.25 hours and ended at 23.7 hours.

[4] Cf. *Satyām=ēva tithau sūry-ōdaya spars-ābhāvēna kshaya-vyavahāravat saty=ēva māsē tad-uchita-rāśistha-ravi-yukt-ādya-kshaṇ-ābhāvāt=kshaya-vyavahāraḥ, na tu kasyachin=māsasya kshayaḥ*• (Anantadēva, op. cit., p. 426)

[5] Cf. *A. R. Ep.*, 1957-58, p. 2.

[6] The relationship shown within brackets here and in the following lines is according to the other known charters of the family.

Almost all the verses of the above section occur elsewhere also.[1] The only new one found in our record is verse 4 which describes Bhillama II as the builder of two *puras*. The word *pura*, though normally means 'abode' or 'city' is used here in the sense of 'abode of god',[2] because these two *puras* bear the names of the two deities, viz. Āvēśvara and Sōmanātha which are also referred to in the Sangamner plates of Bhillama II. These plates inform us that Vaddiga's wife Voddiyavvā, presumably the mother of Bhillama II, built a white temple named Āvēśvara.[3] It is likely that this temple is identical with its namesake mentioned in our epigraph. It appears that Voddiyavvā started the construction of the temple which was perhaps completed by Bhillama II. The deity Sōmanātha also has been described in the Sangamner plates as daily wearing a golden *paṭṭikā* or a turban-like head-dress gifted by Bhillama I, the grandfather of Bhillama II. Though neither of these two records helps us to locate the temple Āvēśvara, the Sangamner plates appear to indicate that the deity Sōmanātha was in the royal headquarters, viz. Sindinēra itself.[4] The Sangamner plates tell us that Bhillama II built also a third white temple of Śiva named Vijayābharaṇanātha probably in Sindinēra. Verse 6 of our record, unlike its version in the cognate inscriptions, is almost free from scribal errors. From the present version one may infer that Bhillama II died even before his son Vēsūka came of age ; that Lachchhiyavvā placed the minor boy on the throne taking upon herself the burden of administering the kingdom as a regent rendering yeoman service to the Yādava dynasty at a critical time, and thus saving the family of Yādavas from extinction ; and that, on that account, she was regarded with respect by the kings of the three families, viz. the Yādavas, the Rāshṭrakūṭas[5] and probably the Chālukyas. In the Bassein version of verse 9, Bhagavanlal Indraji read *Hāmmā śrī* in the place of *harmmya-śrī* of our record and took the word *Hāmmā* as a secondary name of Avvalladēvī, the queen of Bhillama III[6] and scholars like Fleet have accepted this view.[7] However, since our version is the earliest among the cognate records and contains, as has already been pointed out, lesser number of scribal errors, we may suggest that the intended reading in the Bassein version also is *harmmya-śrī* only, which means " having the goddess of wealth in the house itself " and which is an adjective qualifying the following word *Jayasiṁha*.[8]

The first section is followed by the second one which consists of five verses and gives an account of the donee and his ancestors. Verse 10 introduces a certain Brāhmaṇa named Sillaṇa, belonging to the Śrīvatsa *gōtra*. It is said that he left his village Ōyāri, a place in the Madhyadēśa or middle

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[1] Tho Bassein plates (*Ind. Ant.*, Vol. XII, pp. 119 ff.) and the Asvi plates (above, Vol. XXXVI, pp. 249 ff).

[2] Cf. the name Jagaddēvanārāyaṇa-pura of the temple in the Kolanupaka inscription of Chālukya Vikramāditya VI (*Kannada Ins. of Andhra Pradesh*, A. P. Govt. Arch. Series, No. 3, Ng. 45 ; *A. R. Ep.*, 1961-62, p. 19 and No. B. 89). Cf. also the expression *pakka(kva)-pura* "brick-built temple" in the Wari Inscription of about the tenth century (above vol. XXXV, p. 184, text line 2).

[3] Above, Vol. II, pp. 212 ff. The passage in question in the Sangamner plates reads : *yayā nām=Āvēśvaram=Īśa-vēśma vihitaṁ Kailāsa-līlāharam* (ibid, Vol. II, p. 218, text lines 39-40). Commenting on this, Kielhorn wrote that "this lady (i. e. Voddiyavvā) built a Śiva temple the exact name of which I am not able to make out." (ibid., p. 214, foot-note 7). The name Āvēśvara also reminds us of the deity Avvēśvara for whose worship etc. the Śilāhāra chief Raṭṭarāja of North Koṅkaṇ made various donations in Śaka 930, i. e. eight years later than the date of the Sangamner plates. (See the Khārēpātaṇ plates, ibid., Vol. III, pp. 292 ff.).

[4] Cf. above, Vol. II, p. 218, text lines 32-33.

[5] Cf. *yā śrī-Yādava-Rāshṭrakūṭa-kulayōr=jjātā samudyōtinī* in the Kalas Budrukh plates (*Ind. Ant.*, Vol. XVII, p. 120, text lines 9-10). Cf. also *Bom. Gaz.*, Vol. I, Pt. II, p. 513, note 4.

[6] *Ind. Ant.*, Vol. XII, p. 122.

[7] *Bom. Gaz.*, Vol. I, Part II, p. 514.

[8] Cf. *sadā mūrttā Lakshmīr=vasati bhavanē yasya muditā*, a description of Bhillama II in the Sangamner plates (text line 43).

country[1] in order to serve under the Paramāra Vairisiṁha seated at Dhārā. Verse 11 says that to Sillaṇa was born Pavvaṇa, whose son and grandson were Vishṇu and Śrīdhara-daṇḍanāyaka respectively. It further says that the latter was appointed by Paramāra Bhōja of Mālava as a guardian of the territory lying beyond[2] a fort called Ēṇaka and that he handed over the above fort to Bhillama III, who besieged (*niyata*) it. The next three verses (verses 12-14), which form a *kulaka* and with which the second section ends, describe this Bhillama in high terms and tell us that being desirous of more wealth and territory and being much pleased, he caused a permanent *vṛitti* to be created in favour of the above Śrīdhara who appears to be described as being sincerely devoted to him. This *daṇḍanāyaka* Śrīdhara is evidently identical with his namesake who is referred to as *mahāprachaṇḍadaṇḍanāyaka* in the Bassein plates.[3]

From the above details given by the second section of the record one may conclude that since the Paramāra king Bhōja was served by the general Śrīdhara, the Paramāra Vairisiṁha, whom the general's great grandfather Sillaṇa served must have been Bhōja's great-grandfather, viz. Vairisiṁha II. It is to be noted that the description of this king as being seated at Dhārā, goes against the theory that only since the reign of Bhōja, that place enjoyed the position of the chief city of Malwa.[4] The verbal form *yachchhati* in the present tense in verse 11 appears to suggest that the surrendering of the fort was probably not far removed in time from the date of the record.[5] Moreover, our record is totally silent about Bhōja's defeat either by the Chālukya king or by his feudal chief.[6] Mr. G. H. Khare has rightly identified the fort of Ēṇaka of our record with a dilapidated hill fort called Anakai in the north-eastern part of the Nasik District.[7] All these facts go to indicate that about 1052 A.D. Bhōja was ruling over a territory which extended upto the northern part of the Nasik District and that the surrender of the fort Ēṇaka by the Paramāra general extended the northern border of the Yādava kingdom and the Chālukyan empire upto the river Narmadā as mentioned in Charter B enabling the Chālukyan monarch to pursue his conquest beyond that river.[8] The description of the surrendering of the fort and of the circumstances of the creation of the *vṛitti* appear to suggest that it was a story of seductoin of the Paramāra general by the Yādava chief. For, had Bhillama conquered the fort by force, the Paramāra general would have been naturally kept in prison instead of being honoured with a tax-free gift of four villages ; and the description of the handing of the fort by the general in the clear terms, viz. *durggaṁ yachchhati*, would be totally out of place in the charter issued by Bhillama himself.[9]

The third section of record A consists of the rest of the document which describes the grant proper. Verse 15 tells us that the four villages named **Kōṇaṁthā, Rūyī, Pippalatthā** and **Jumarahara** were well known to the people. Verses 16-17 say that the king along with his four officers named Śrībīja or Bīja, Mahēśvara, Guṇigu and Bharathaiya gave away the gift after washing the feet of the donee in the presence of two *sāmantas* named Śrīpati and Maṅkha. Verse 18 states that the boundaries of the village granted are defined. Verse 19 defines the boundaries of the village Kōṇaṁthā.

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1 It is interesting to note that the family of *mahāpradhāna* Maṇambanāyaka, the donee of the Kalas Budrukh plates of Bhillama III (*Ind. Ant.*, Vol. XVII, pp. 117 ff.,) is also said to have migrated from a village in the Madhyadēśa.

2 In the expression *aty-Ēṇakai*, the word *ati* 'lying beyond' is used obviously with reference to the Yādava kingdom in the South.

3 *Ind. Ant.*, Vol. XII, p. 120, text line 27. See also G. H. Khare, op cit.

4 Cf. Ganguly, *History of the Paramara Dynasty*, p. 254.

5 Cf. *Varttamāna-sāmīpyē varttamānavad=vā* (Pāṇini, III, iii, 131).

6 See e.g. the Sūḍi inscription (above, Vol. XV, pp. 85 ff.) of Śaka 981, five years later than our record, which describes Nāgadēva, the general of Sōmēśvara I as a *garuḍa* to the snake of Bhōja, (ibid., p. 88 text line 15). Similarly the Sangamner plates speak of Bhillama II's victory over Paramāra Muñja (ibid., Vol. II, p. 218, text line 41).

7 Op. cit., p. 345.

8 See *Bom. Gaz.* Vol. I, Pt. II, p. 452.

9 Cf. Ibid.

It is said that on the eastern side of the village was Vāsīma, on the south Aḍa, on the west Ḍhōḍhumbara and on the north the hill called Mēṇēvēḍha. According to verse 20, Siṅghagrāma was on the east of the donated village Rūi-grāma (i. e. Rūyi-grāma), Sāvala on the south, Viharī on the west and Kōkkamasthāna on the north. Verse 21 appears to inform us that Dhvajagrāma, Siṁghēkhaḍaka, Dadhigrāma, probably belonging to the king, and Gajērahata-grāma were the four boundaries of the village Pippalatthā. Verse 22 says that on the eastern side of the village Jumarahara was Kaḍēdraha, on the south Prēharā, a place called Patharaka on the west and Karakallīshā on the north. Then follows a prose passage in lines 33-36. Lines 33-34 record the details of the date already discussed. Lines 34-36 say that in the kingdom of Āhavamalla (i.e. Sōmēśvara I) the above four villages were granted and were exempted from all taxes. The above is followed by three imprecatory verses (verses 23-25) usually found in many copper plate charters. Verse 26 requests the future Yādava kings to protect the granted villages. Verse 27 informs us that the record was composed by **Taikataiya** of the Kāyastha caste who was the son of Vijayaiya. The record ends with a short prose passage which appears to inform us that the record was engraved (*ghaṭita*) by a certain **Bhratta, i.e. Bharatha**, the son of Sōhanaiya. This Bharatha who appears to be different from his namesake mentioned in verse 17 of our record was probably identical with the brass-worker Bharatha-nāyaka whose proxy (*pratihastaka*) Prēkaraya wrote the Bassein record.[1]

Grant B starts with a *Siddham* symbol followed by a double *daṇḍa* and the expression *tatō hi* meaning " afterwards ". Then follows verse 1 introducing **Sēuṇachandra II** as having been born in the family of Bhillama. This Bhillama is obviously the same as Bhillama III, the donor of the grant A. Verse 2 states that this Sēuṇachandra II, like the Kōlarūpī, i.e. Hari-Vishṇu in his Boar incarnation, raised his own (*svakaṁ*) sinking kingdom plundered by his kinsmen (*dāyādaiḥ*). It is interesting to note that the Bassein plates[2] also describe this king simply as having been born in the family of Bhillama III and as an uplifter of the kingdom like Hari in the form of Boar on the death of Bhillama III. This description evidently shows that Sēuṇachandra II was not a direct descendant of Bhillama III and that he experienced troubles from his relatives before his accession. The expression *svakaṁ rāshṭraṁ* indicates that the Yādava kingdom naturally belonged to him (i.e. Sēuṇachandra II) though he was not a direct descendant of Bhillama III. If this is so, one may suggest that Bhillama III died without a successor to inherit the kingdom and that Sēuṇachandra II had to fight against all odds to establish himself on the Yādava throne. Verse 3 tells us that having rescued two sinking families namely the family of the Chālukyas and that of the Kōṅkaṇa (i. e. kings of Koṅkaṇa), Sēuṇachandra II ruled the city called Sēuṇapura and the Narmadā region in the south. Here the description of Sēuṇa's help to the Chālukyas is evidently the same as described by Hēmādri who tells us that Sēuṇachandra II rescued Chālukya Paramardidēva, i.e. Vikramāditya VI from being destroyed by his enemies and established him in the Kalyāṇarājya.[3] In the description of Sēuṇa's help to the Koṅkaṇa family, our record says that he restored it together with the temples of gods, and with Brāhmaṇas, etc. This seems to suggest that he might have helped some Koṅkaṇa ruler against his enemies who had probably invaded that country and started plundering the temples and persecuting the Brāhmaṇas there. If it is true, this may be a reference to the help which Sēuṇa might have rendered to the Śilāhāras especially during the reign of Anantadēva in their war for recapturing part of their kingdom from those who plundered the temples and

[1] The intended reading of the passage in the Bassein plates (text line 54) is *pitalakāriṇō Bharatha-nāyakasya.*
[2] *Ind. Ant.*, Vol. XVII, p. 120 verse 10.
[3] *Bom. Gaz.*, Vol. I, Pt. I, p. 271, verse 29.

persecuted Brāhmaṇas there.[1] The following two verses (verses 4-5) which form a *yugmaka*, record that being desirous of achieving friendship, fame and wealth, the king granted to the general Śrīdhara, a village called **Dēulavalī** in the place of Kumarahara, probably on the ground that the latter was full of marshy lands. This Kumarahara was evidently the same as Jumarahara, the fourth village of the grant A. The above verse is followed by a short prose passage relating to the boundaries of the village newly granted, which are described in the succeeding verse (verse 6). It is said that the Takali-grāma was on the eastern side of the village, Chiṁchavēhara on the southern, Sōhava on the west and Aṁvī on the north. At the end is the expression *bhadram=astu* followed by a *siddham* symbol in between two double *daṇḍas*. The record is not dated. However, as it refers to Sēuṇa's help to Vikramāditya VI in his struggle against Sōmēśvara, we may assign this record to a period after 1076 A.D. and before 1098 A.D., the date of the Asvi plates of Sēuṇa's successor Āirammadēva.[2]

These two charters are important in many respects. As has been pointed out elsewhere,[3] this is the only available authority, outside the Paramāra records, referring to Bhōja's great-grandfather Vairisiṁha II. Moreover, as it indicates that Bhōja was probably the ruler of Malwa as late as the date of the present record, viz. 1052 A.D., the epigraph under question provides indirectly 1052 A.D. as the latest known date for Bhōja's rule.[4] Again, the fact that Sēuṇachandra II honoured Śrīdhara by issuing a second charter with a view to substituting the marshy village of the first grant by a better village would suggest that the surrender of the Ēṇaka fort, probably in 1052 A.D., was, perhaps, considered to be an important event, by the Yādava kings for a long time, in the Chālukya-Paramāra war. Grant B is interesting because it corroborates Hēmādri's description of Sēuṇa's help to his Chālukya overlord Vikramāditya VI against his enemies, besides throwing some welcome light on the Yādava interference in Koṅkaṇa politics as early as the time of Sēuṇa II.[5]

The localities mentioned in the introductory portions of the records have already been identified by scholars.[6] As to the villages mentioned in the grant portions, **Rūyi** and **Pippalatthā** of record A may be identified with the modern Rūi and Piplegaon situated not far from each other in the Aurangabad District. The other two villages viz. **Kōṇaṁthā** and **Jumarahara or Kumarahara** also are to be located nearby. The village **Dēulavalī** of charter B is evidently identical with the modern Dēvalāli, the findspot of the plates under study.

[1] See the Kharepatan plates of that king dated Śaka 1016 (*Ind. Ant.*, Vol. IX, pp. 33 ff. and Plates) and the expression *dhvastā dēvī-dvijāti-pramathana-vidhinā Koṅkaṇa-kshōṇir=ēshā* therein (text line 53). Fleet has identified those enemies of Koṅkaṇ with the Kadambas of Goa. (*Bom. Gaz.*, Vol. I, Pt. II, p. 543). In connection with this reference to the family of the Koṅkaṇa, attention has been drawn (*A. R. Ep.*, 1957-58, p. 2) to Sēuṇa's Maurya feudatory, Gōvindarāja of the Vāghlī inscription of Śaka 991 (above, Vol. II, pp. 221 ff.). But it is to be pointed out that the above chief claims to be a descendant of a Maurya family which had migrated from Valabhī in Saurāshṭra probably with their overlords, viz. the Yādavas (ibid., p. 225) and that the Maurya of the 11th-12th century had nothing to do with Koṅkaṇa. Cf. also *Bom. Gaz.*, Vol. I, Pt. II, p. 284.

[2] Above, Vol. XXXVI, pp. 249 ff.

[3] *A. R. Ep.*, 1957-58, Introd., p. 2.

[4] It is not unlikely that Daśabala of Bhōja's court wrote his astronomical work *Chintāmaṇiśāraṇikā* (*JOR*, Vol. XIX, Pt. II, Supplement) based on Śaka 977, slightly earlier than that year, as is usually done by the compilers of the almanacs. Cf. ibid., p. iii; above, Vol. XXXIII, p. 195.

[5] Cf. *Bom. Gaz.*, Vol. I, Pt. II, p. 25 and note.

[6] Ibid., pp. 512-13; above, Vol. XXXVI, p. 251.

## TEXT[1]

[Metres: Charter A—verse 1 *Mandākrāntā*; verses 2-12, 14 *Śārdūlavikrīḍita*; verses 13, 15-17, 19, 21-22, 26 *Āryā*; verses 18, 23-25, 27 *Anushṭubh*; verse 20 *Upagīti*.
Charter B—verses 1-2, 6 *Anushṭubh*; verse 3 *Śārdūlavikrīḍita*; verse 4 *Vaṁśasthavila*; verse 5 *Upagīti*.]

A

*First Plate*

1 Siddham[2] || Svasti || Yas=trailōkyaṁ sṛijati[3] bhagavālla(ḷ=la)vdha(bdha)-māhātmya-tējāś=chitt-āgamyaḥ[4] parama-tapasāṁ yōgināṁ dhyāyatāṁ saḥ[5] | a-pra-

2 tyakshas=tri-jagati vu(bu)dhānām=api[6] prāyasō(śō)=sau śrī-Bhillamma-kshitipati-patēḥ[7] Śaṁkaraḥ śaṁ karōtu || 1 || Ādau jāta-[8]

3 **Dṛiḍhaprē(pra)hāri-**[9]**nṛipatiḥ** śrī-Vishṇu-rūpaḥ sa hi prāyātō[10] nija-vaṁśa-śēkhara-tanur=Dvārāvatī-pattanāt | saṁgrāmē ripu-ha-

4 sti-patti-śirasāṁ saṁchchhē(chhē)da-bhēdē dṛiḍhaḥ | [11] **Vaṁ(Chaṁ)drādityapuraṁ** pra-siddham=akarōt=prāk-sambhavō[12] yō bhuvi || 2 || Śrīmat-**Sēuṇachaṁ-**

5 **dradēva-**nṛivaras[13]=tasmād=abhūd=bhūmipō nityaṁ dēśa-padātirāja[14]-vishayē svaṁ nāma sampādayam(yan) | yēn=ākāri puraṁ cha **Sē-**

6 **uṇapuraṁ** śrī-Siṁdinērē[15] varē tat-putraḥ kula-dīpakō guṇanidhiḥ śrī-**Dhāḍiyappas**[16]=tataḥ || 3 || Āsīt=tadvad=aśēsha-bhūta-

7 la-śaśī śrīmānvri(n=**Bṛi)had-Bhillamaḥ** śrī-**Rājas**=tad-anantaraṁ narapatir=jātō mahī-maṇḍanaḥ | prāgvat=tasya[17] va(ba)bhūva bhūtala-Hariḥ

8 śrī-**Vaddig-**ākhyō nṛipas=tasmātchhrī(ch=chhrī)-vara-**Bhillamaḥ** kshitipatiḥ[18] pratyaksha-dharmmō=bhavat || 4 || Yēn=ākāri pura-dvayaṁ samadhi-

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[1] From impressions.

[2] Expressed by symbol.

[3] The Bassein and the Āśvi plates, referred to hereafter as B and A respectively, read *Trailōkyē saṁsṛijati*. Only the important readings of these plates are given in the following foot-notes.

[4] B read *chitt-ārādhyaḥ*.

[5] B and A read *yaḥ*.

[6] B and A read *a-pratyakshaṁ bhavati vibudhānām=api* and this suits the metre.

[7] B and A read *dēvaḥ sō=yaṁ Yadupati-patēḥ*. This shows that the text was at first prepared during the time of Bhillama III and was later continued to be copied by his succcssors.

[8] The readings *khyātaḥ* and *khyātō* respectively of B and A are to be corrected into *khyāta*.

[9] B and A have *Dṛiḍhaprahāra*.

[10] B read *sa hitv=āyātō*.

[11] This punctuation mark is unnecessary. Read *dṛiḍhaś=Chandrā°*.

[12] Better read *°saṁbhavaṁ* as in B and A.

[13] B and A read *°chaṁdra-nāma-nṛipa-varas°* where *pa* is metrically superfluous.

[14] This word *rāja* is omitted in B and A, which consequently are short of two letters to complete the metre.

[15] A read *Siṁhinērē*.

[16] Bhagavanlal reads this name as *Dvāḍiyappa*.

[17] B and A read *arvāk=tasya*.

[18] Bhagavanlal reads *Bhillama-kshitipatēḥ* in B.

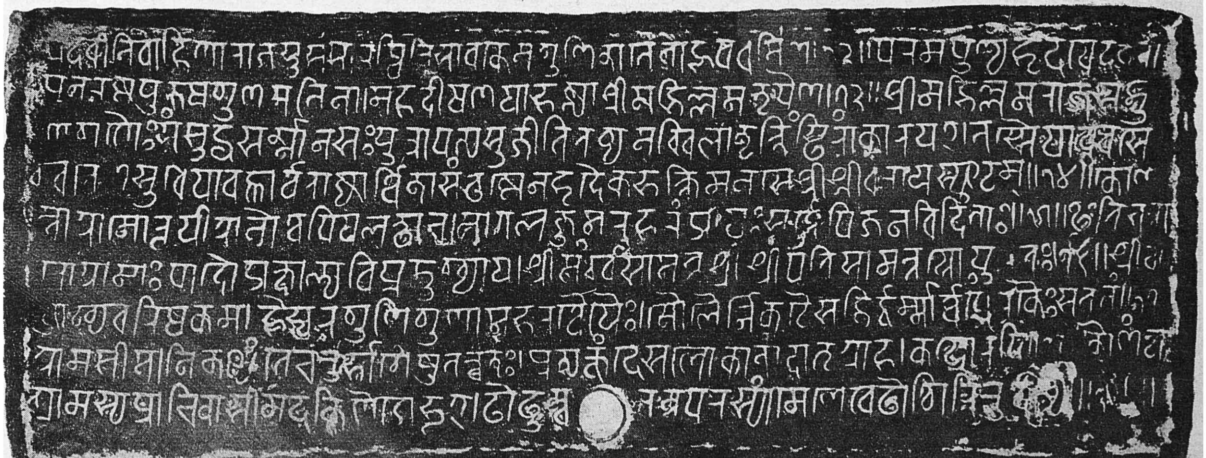
# TWO YADAVA CHARTERS FROM DEVALALI

## 1. Charter A

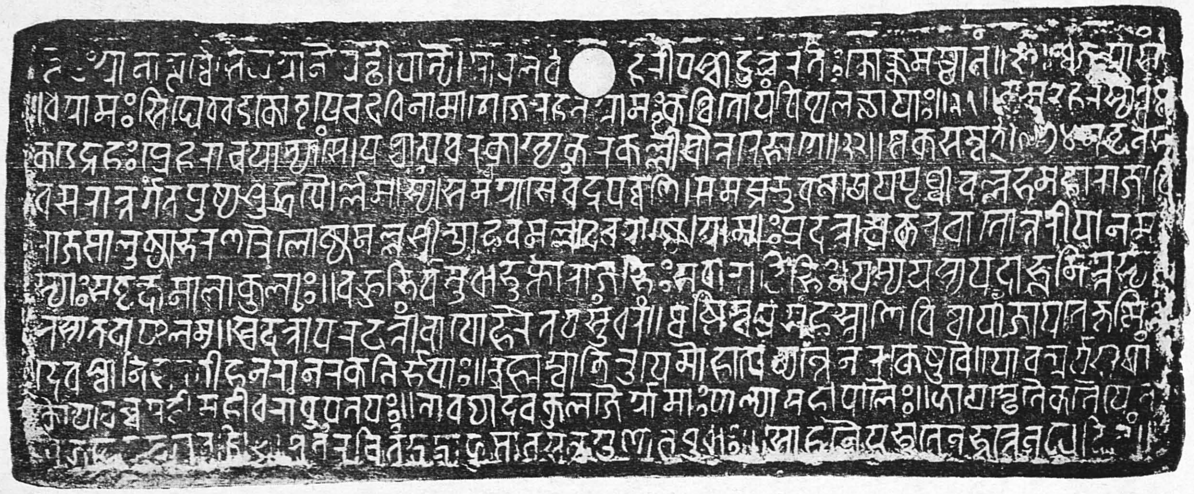
*i*

*ii, a*

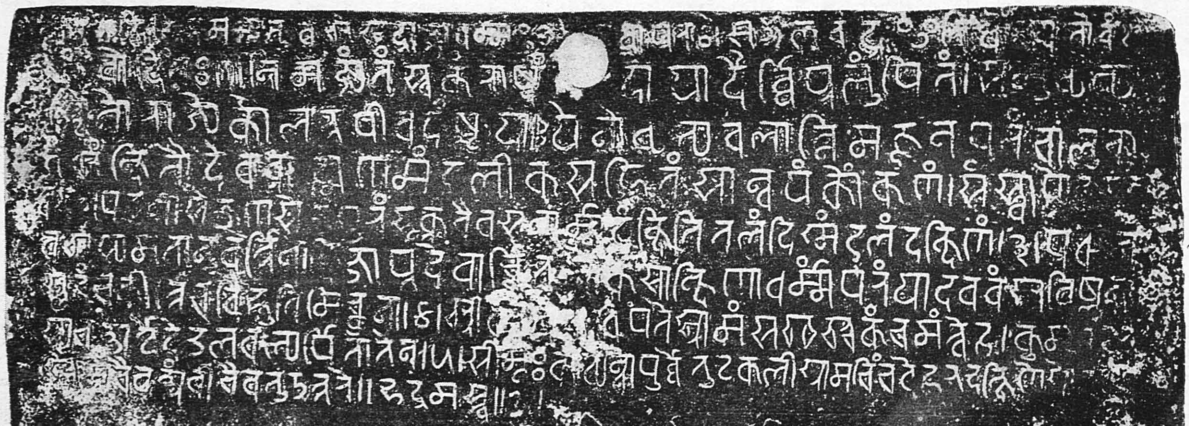
*ii, b*



iii



2. Charter B



Scale : One-half

9 kaṁ trailōkya[1]-ramyaṁ sadā ēkaṁ[2] grāvam ayaṁ sukaımma-rachitaṁ śry-Āvēśvaraṁ nāmataḥ | anyat=kāshṭhamayaṁ vara[ṁ*] tv=abhinavaṁ śrī-Sō-

10 manāth-āhvayaṁ dēva-prā(Brā)hmaṇa-pālakēna sudhiyā Saṁgrāma-Rāmēṇa hi[3] || 5 || Bhāryā yasya cha Jhaṁ[jha]rāja-tanayā śrī-

*Second Plate, First Side*

11 [4]Lachchhiyavv-āhvaya(yā) dharmma-[tyā]ga-suvu(bu)ddhi-śakti-[su]guṇā[5] śrī-Rā[shṭra]kūṭ-ānvayā [|*] yā jātā ma(na)nu vā(bā)la-rājya-samayē Yadv-anvay-ādhāri-

12 kā[6] sapt-ā[ṅg-ōdya]ta-rō(rā)jya-hā(bhā)ra-dharaṇā[d=rā]ya[7]-tray-ārghyā tataḥ || 6 || Śā(Chā)-luky-ānvaya-maṇḍalīka[8]-tilakāch=chhrī-Gōgirājād=varā-[9]

13 d=utpannā [du]hitā guṇa-trayavatī dhamma(rmmyā) kula-dyōtikā[10][|*] strī-ratnaṁ va(ba)ta Vēdhasā prakaṭitaṁ sāmaṁta-ratnāya sā śrī-Nāyīyaladēvi[11]-nāma-

14 subhagā śrī-pa[ṭṭa]rājñī sadā[12] || 7 ||Śrī-**Vēsūkaṁ(ka)**-mahīpatēḥ[13] samabhavad=yasy=āṁga-śli[shṭ]ā[14] tataḥ śrī-**Bhillamma**[15]-dharādharaḥ samuditaḥ śrī-maṇḍa-

15 līk[16]-ākhyayā [|*] trailōkyaṁ nija-kīrtti-nirmalatayā[17] saṁbhūshayan=Yādavō dakshō Dakshavimarddanasya charaṇau saṁpūjayan=bhūtalē[18] || 8 || Ya-

16 sy=āṅ[g]-ārddha-nishamna(ṇṇa)-suṁdara-tanuḥ pratyaksha-Lakshmī-guṇā ha[r]mmya-[19] śrī-Jayasi[ṁ*]gha(ha)dēva-duhitā[20] śr[y-A]vvalladēvī satī [|*][21]jāt=ātr=Āhavamalladēva-bha-

17 śi(gi)nī Śā(Chā)lukya-vaṁś-ōdbhavā |.[22] prēyaḥ-kārya-viśēsha-kāraṇa-padē sad-dharmma-pantī(tnī) kshitau || 9 ||[23] Chha || Āyātō vara-Madhya-dēśa-vishayād=Ōyāri-

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[1] Originally engraved *tri* has been corrected into *trai.*

[2] Read *ch=aikaṁ.*

[3] This verse is not found in B and A.

[4] Bhagavanlal reads this name as *Lasthiyavvā.*

[5] B and A read *sa-guṇā.* Again B inadvertently omit the succeeding letter *śrī.*

[6] B read *nava-bāla-na(rā)ja-samayē yad-anvay-ādhāritā,* while A have *na cha vā(bā)la-rāja-samayē yasy=ānvay=ādhāritā.*

[7] B and A also have *rāya* which has been corrected into *rājya* by the editors.

[8] Rightly *māṇḍalika.*

[9] B read *rāj-ākarāt.*

[10] B appear to read *duhita-trayād=guṇavatī dhāmnā kula-dyōtitā.*

[11] The correct form *dēvī* is changed into *dēvi* to suit the metre. In B we have *Nāiyaladēvi-nāma.*

[12] This verse is not found in A.

[13] B and A read °*patiḥ.*

[14] A read °*shṭas=tataḥ.* In all the versions there is a break in the metre. Probably the passage stands for °*patēḥ samabhavat yasyāḥ aṅga-ślishṭaḥ* or metrically °*patēḥ samabhavad=yasyāḥ ślish=āṁgais=tataḥ* (*ślishṭā* 'embracing').

[15] B and A have *Bhillama.*

[16] Grammatically *māṇḍalika.*

[17] B and A read °*lōkyē nija-vaṁśa-kīrtti-nirmalatayā.*

[18] A read °*yan yō bhuvi.* Between this verse and the following one, B have the verse 12 of our record.

[19] Bhagavanlal reads *Hāmmā* in B and takes it to be a personal name.

[20] Originally written *śrī* is corrected into *śrya.* B read *śrī-Avvaladēvī.*

[21] B read *yā ch=ātr=Ā*°.

[22] The punctuation mark is unnecessary. B read *vaṁś-ānvayā śrēshṭhā kāya.*

[23] This last verse is not found in A. The succeeding letter *chha* indicates the end of the first part of the record. This can be read also as *tha.* For Fleet's remarks on the significance of these two letters, see ***Ind. Ant.***, Vol. XVII, p. 122, note 36.

18 sad-grāmataḥ śrī-Mādhdhya(ddhyaṁ)dina-śākha-vistṛita-guṇaḥ Śrīva[t*]sa-vaṁsō(ś-ō)-dbhavaḥ | **Dhārāyāṁ Paramāra**-saṁtatibhavaṁ śrī-**Vairisiṁghaṁ(haṁ)** nṛipa[ṁ] śrīmat-Silaṇa-[1]

19 nāyakō dvija-varaḥ saṁsēvituṁ sarvva[th]ā || 10 || Tasmāt=Pavvaṇa-nāyakaḥ samabhavad=Vishṇus=tataḥ sad-[g]uṇī dhanyaḥ Śrīdhara-daṇḍanāyaka-varō

20 jātaḥ sudhīmān=tanō[2] | śrīman-**Mālava-Bhōjarāja**-niyamād=aty-Ēṇakai-rakshaṇē |[3] du-rgga[ṁ*] yachchhati Bhillamasya niyataṁ khyāt-Aiṇakai-nāmakaṁ(kam) || [11*||]

21 Dō[r*]daṇḍa-prava(ba)l-āsi-ghāta-nihatā[4] psaṁ(saṁ)grāna(ma)-Rāmēṇa hi sa(śa)trūn=[5] Āhavamalladēva-nṛipatēḥ Prō(Prau)ḍhāṁkakārēṇa tu | śasval-lavdha(bdha)-suchakra-vartti-

*Second Plate, Second Side*

22 padavī-ni[r]vāhiṇā rājasu saṁsāra-sthiti-sāvakēma guṇinā ten=[ā]dbhava dharmiṇā[7] [||*] 12 || Parama-puṇyaṁ [cha*] hṛidayē da[dha]tā

23 punar=ashṭa-purusha-guṇa-matinā | mahad-īshaṇayā ha(bha)ktyā śrīmad-Bhillama-[dēva*]-nṛipēṇa | (||) 12(13) || Śrīmad-Bhillama-rāja-sa[d-gu-]

24 ṇa-gaṇaiḥ saṁśuddha-sarnmā(n-mā)nasaḥ putr-āpatya-sujīvitavyam=akhilāṁ vṛittiṁ sthirāṁ kārayat | [8] tasmai Yādava-sē(śē)-

25 kharēṇa sudhiyā vahvārtha[9]-rājy-ārthinā saṁ[tu]shṭēna hṛid-aika-bhakti-manasē śrī-Śrīdharāya sphuṭam || 14 || [Śrī*]-**Kōṇaṁ-**

26 **dhāgrāmō Rūyīgrānō(mō)**=tha **Pippalatthā** cha | [śrī*]-māgala[10]-**Jumaraharaṁ** prāyaḥ sarvvē=pi jana-viditāḥ || 15 || Iti chatvā-

27 rō grāmāḥ pādau prakshālya vipra-mukhyāya | śrī-Maṁkhaṁ(kha)-sāmanta-śrī-Śrīpati-sāmantayō[ḥ*] purataḥ | [ | *] 16 || Śrīvi(bī ?)-

28 j-ākhya-varishṭhaka-Māhēsva(śva)ra-Guṇigu-ṇā(nā)ma-Ha(Bha)rathaiyaiḥ | maulair=nika-ṭai[ḥ*] sad[bh]ir=ddharmm-ārthaṁ prērakaiḥ[11] satataṁ(tam) || 17[||*]

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[1] Read *Sillaṇa* for metre.

[2] Read °*māṁs=tataḥ*.

[3] The punctuation mark is unnecessary.

[4] Bhagavanlal reads *nihatō(taḥ)* in B.

[5] Read *dvēshyā Ā*°. B read °*Rāmēṇa bhōḥ Sa(Śa)kraśvā(sy=Ā)hava*.

[6] Read *śaśval=labdha*.

[7] The intended reading appears to be *saṁsāra-sthiti-sādhakēna guṇinā tēn=ādbhutaṁ dharmiṇā* | The author of B had taken out this verse from this context and inserted it in a different one in his record. He had failed in, his attempt to make the necessary changes of words suitable to the context. Hence Bhagavanlal naturally remarked that 'this verse is full of attributes which make no sense, as the grammar is hopelessly bad'. (*Ind. Ant.*, Vol. XII, pp. 122, note 74).

[8] The first half of this verse, as it is, does not fit in well with the second half. Perhaps *saṁśuddha-sach-chētasē putr-āpatya-sujīvitavyam=akhilā vṛittiḥ sthirā kāritā* is intended. Verses 12-14 form a *kulaka*.

[9] Read *bahv-artha*.

[10] Read *māṁgala* or *maṁgala*.

[11] These instrumentals are to be connected perhaps with the word *saha* understood.

29 Grāma-sīmāni kathyaṁtē chatur-bhāgēshu tatva(ttva)taḥ | pratyakashaṁ dēsa(śa)-lōkānāṁ dātṛi-grāha[1]kayōr=api || 1[8] [||*] Kōṇaṁth[ā]-

30 grāmasya prāchi Vāsīma[2] dakshinē=ḍō=bhūt | Ḍhōḍhumva(mba)ram=aparasyāṁ Mēṇēvēḍhō girir=udīchyāṁ(chyām) || 19 ||

*Third Plate, First Side*

31 Rūi-grā[m]āt=pūrvvē Si[ṁ]gha-grānō(mō)=tha chchhiyātyē [3]| Sāvala-Viharī paśchād= uttarataḥ Kōkkama-sthānaṁ(nam) || 20 || Dhvaja-āsaṁ-

32 dhē grāmaḥ[4] Si[ṁ*]ghēkhaḍakō nṛipē cha[5] Dadhi-nāmā | Gajērahatagrāmaḥ[6] kathitō=yaṁ Pippalatthāyāḥ || [2]1 || J[u]maraharasya [cha*] pūrvvē

33 Kaḍēdrahaḥ Prēharā cha Yāmy-āṁsē(śē) | paśchāt=Patharak[7]-ākhya[ḥ*] Karakallīsh=ōttarē bhāgē || 22 || **Śaka-saṁvat**|[8] **974 Nandana-saṁ-**

34 **vtsar-āntargata-Pushya-śuddha-Paurṇṇamāsyāṁ samasta[9]-grāsē chandra-pa-[r*]vvaṇi** |[8] Samastabhuvanāśraya-pṛithvīvallabha-mahārājādhi-

35 rāja-Śā(Chā)lukyābharaṇa-**Trailōkyamalla-śrī[10]-Āhavamalladēva-rājyē**|[8]grāmāḥ pradattā[11] a-ka[ra]-vāt-ōttarīyā nama-

36 syāḥ sa-vṛiksha-māl-ākulāḥ || Va(Ba)hubhir=vasudhā bhuktā rājabhiḥ Sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya

37 tasya tadā phalam || [23 ||*] Sva-dattāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ(rām) | [sha]shṭimva[r]sha[12]-sahastrā(srā)ṇi vishṭhāyāṁ jāyatē kṛimiḥ [|| 24 ||*]

38 Dēva-śvā(svā)ni hara[ṁ*]t=īha narā naraka-nirha(rbha)yāḥ || ( | ) vra(bra)hma-svāni tu yē mōhāt=pachyantē narakēshu vai || [25 ||*] Yāvat=sūrya-sa(śa)śāṁ-

39 kau yāvach=cha mahī[13]-mahīdhar-āṁpu(bu)patayaḥ || ( | ) tāvad= Yādava-kulajair=grāmāḥ pālyā mahīpālaiḥ ||[26||*] Kāyasthē(stha)-Taikataiyēna

40 Vijayē(yai)ya-sutēna hi | śāśa(sa)naṁ rachitaṁ samya[g=bhū]māv=asatu guṇātabudhāḥ[14] || [27 ||*] Sōhanaiya-sutēna Bhrattēna[15] ghaṭitaṁ(tam) ||

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[1] There is an unnecessary *daṇḍa* after *ha*.
[2] Read *Vāsimō*.
[3] Read °*grāmō=tha dākshiṇātyē*.
[4] Can the intended reading be *Dhvaja ā-sandhi grāmaḥ ?*
[5] Better read *nṛipasya*.
[6] *Gaṁjērāhatagrāmaḥ* or *Gajērāhaṁtagrāmaḥ* is probably intended.
[7] Probably *patthara*° is intended.
[8] This punctuation mark is unnecessary.
[9] The letter *sta* is written above *ma* in small characters.
[10] *Sandhi* is not observed here.
[11] This word is to be connected with *Yādava-śēkharēṇa* in verse 14 above.
[12] Read *shashṭiṁ varsha*.
[13] Read *yāvan=mahī* to suit the metre.
[14] Read *guṇ-ādbhutam* or *guṇād=budhāḥ*.
[15] Read *Bharathēna*.

B

1 Siddham[1] ||Tatō hi | **Bhillamasya** tu vaṁśē=bhūd=rājā Dharmma iv=āparaḥ | **S[ē]-ūṇachaṁdra** iti vikhyātō(taś)=chaṁdra

2 iv=ōditaḥ | [|*] 1 | [|*] Nimajyaṁ(jjaṁ)taṁ svakaṁ rāshṭraṁ dāyādair=vvipralumpitaṁ (tam) | samu[d*]dhṛitya

3 sthitō rājyē Kōlarūp=īva daṁshṭrayā || 2[||*] Yēn=ō[d*]dhṛitya va(ba)lān=nimajjanaparaṁ Chālukya-

4 vaṁśaṁ kshitau dēva-Vrā(Brā)hmaṇa-maṁḍalīka-sahitaṁ sā[dhv=a*]nvayaṁ Kōṁkaṇaṁ-(ṇam) | saṁsthāpyō ⏑ ⏑—

5 dvayēna[2] paṭunā Sēūṇa-sē(saṁ)j[ñ]aṁ puraṁ bhuktaṁ ch=aiva sa-Nārmmadaṁ(da)-kshititalaṁ dig-maṁḍalaṁ dakshiṇaṁ(ṇam)[3]|[|*] 3 |[|*] Pradhāna-

6 vargasya mat-ānuvarttinā dvij-āpta-dēv-ārchchita-[l]ōka-sākshiṇā [ | *] dharmmaṁ paraṁ Yādava-vaṁśa-Vishṇunā

7 snēhaṁ cha kīrtti[ṁ*] cha vibhu(bhū)tim=ichchhunā |[|*] 4 |[|*] Śrīdha[ra-daṁḍā]-dhipatē[r*]=ggrāmaṁ sa-khaśchakaṁ[4] cha maṁ(ma)tv=ēha | **Kumarahara-**

8 **sya** cha[5] artthē **Dēulavaly**=arpitā tēna | [|*] 5 | [|*] Sīmnaḥ[6] kathhyantē | Pu(Pū)rrvē tu Takalīgrāma[ś*]=Chiṁchavēhara[7] dakshiṇē [|*] Sōha[vaḥ pa]-

9 śchimē ch=aiva Aṁvī ch=aiva tu[8] uttarē || [6*] | [|*] bhadram=astu || Siddham[9]||

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[1] Expressed by symbol.

[2] Probably *saṁsthāpy=ōbhayam=a-dvayēna* or °*sthāpya dvayam=a-dva*° is intended.

[3] Better read °*ḍalē dakshiṇē*.

[4] Probably *sa-kachchhakaṁ* is intended.

[5] *Sandhi* is not observed here. Read °*sya hy=artthē*.

[6] Read *sīmānaḥ*.

[7] The name of the village was probably Chiṁchavēharā, the last letter of which is shortened perhaps to suit the metre.

[8] *Sandhi* is not observed here. Read *ch=aiva hy=Aṁvī ch=aiva tath=ōttarē*.

[9] Expressed by a symbol which is similar to that found in line 1.

# No. 17—TWO GRANTS OF UNDIRAJA III

(*4 Plates*)

LATE K. H. V. SARMA, OOTACAMUND[1]

(*Received on 15.2.1964*)

The two copper-plate grants edited here for the first time, with the kind permission of the Government Epigraphist for India, were issued by **Uṇḍīśvara (or Uṇḍirāja) III** who belonged to one of the families of ruling cheifs who held sway in some portions of Andhra Pradesh during the 14th century.

## A. The Gōḍapaṟṟu Grant of Śaka 1299

This is the earlier of the two grants sent by the Collector of the East Godavari District to the Office of the Government Epigraphist for India during 1938-39 and has been noticed in the *A.R. Ep.* for that year.[2] It is stated that the original plates were with Shri Nanyam Suryanarayanamurti of the village **Vēḷapalam**, Kakinada Taluk, East Godavari District. It consists of a set of five thich copper-plates, each measuring about 25.4 cm in length and 11 cm in breadth, strung together to a circular ring 12 cm in diameter and 1 cm in thickness which passes through a circular hole of about 1.5 cm in diameter cut in the middle of the left margin of all the plates. The two ends of the ring are soldered into a plain bracket at the back of a circular seal of .6 cm in thickness and 4 cm in diameter bearing in bold relief the figure of a couchant bull facing proper left with the symbols for the Sun and the Crescent above it. The complete set together with the ring and the seal weighs 4.48 kg. The plates are marked in Telugu-Kannaḍa numerals near the ring hole on the reverse side towards the left margin.

The charter is engraved in Telugu **characters** of about the 14th century which resemble those of the records of the Reḍḍi kings[3] and of the Telugu-Chōḍas of the area.[4] The letters are deeply cut and the record offers no difficulty in decipherment. There are no special features worthy to be mentioned here with regard to the **orthography**. But for the use of Telugu words introduced while describing the boundaries of the gift village and the signature of the donor at the end, the **language** of the record is Sanskrit, in verse. A special feature of this as well as of the other record is that a number of imprecatory verses quoted at the end mention their original sources.

The **date** of the grant is given in verse 32 as **Śaka year** *ratna-naṁda-dyumaṇi*, i.e. **1299, the cyclic year Piṅgaḷa, Śukla** (i.e. **Śukra**) or **Jyēshṭha ba. 5, Wednesday and Vaidhṛiti (Yōga)** when the sun was entering the **Mithuna** (*rāśi*), i.e. the day of *Mithuna-saṁkramaṇa.* These details correspond to the **27th May, 1377 A.D. (f.d.t. ·21)**. The *saṁkramaṇa,* however, fell on the next day according to *An Indian Ephemeris* by S. K. Pillai. The object of the charter is to record the tax-free grant of the village **Gōḍapaṟṟu** by the ruler **Uṇḍīśvara III** to a number of Brāhmaṇas.

The charter begins with a floral design followed by three verses invoking respectively the three deities, viz. the Boar incarnation of Vishṇu, Laṁbōdara (i.e. Gaṇēśa) and the Moon. Then follow five verses (verses 4-8) describing the mythical genealogy of the family which starts from Śrīramaṇa (i.e. Vishṇu) and Brahman, Marīchi, Kaśyapa, Bhānu, Manu, Ikshvāku and Rāma. This is followed by twentyone verses which give the historical genealogy of the donor which may be

[1] [We regret to record the sad and sudden death of Shri Sarma on 14. 4. 1964.—Ed.]

[2] No. 13 of Appendix A in *A. R. Ep.*, 1938-39.

[3] Above, Vol. XXV, p. 137 ff.

[4] Cf. ibid., Vol. XXVI, p. 41 ff.; also Vol. XXXIII, pp. 219-34.

summarised as follows. In the solar race there was a lineage belonging to the Harita gōtra (verse 9) in which was born a king named **Rājarāja** (verse 10). His son **Uṇḍīśvara (I)** was the slayer of the groups of feudal lords (verse 11). His son was **Dēvarāja** (verse 12) whose son **Uṇḍīśvara (II)** was a devotee of Chaṇḍīśa (i.e. Śiva) and was the very sun among the feudatories (verse 13). To him and to his wife Bimmidēvī (verse 14) was born **Tammarāja**, a righteous ruler (verse 15-16). To him and to his wife Vīramadēvī was born **Uṇḍīśvara (III)** (verse 17), who was strong in his sword (verse 18). With his wife Rudramadēvī of Mānavyasa gōtra (verses 19-20), he was ruling over many cities and famous territories from his capital Sūrāvaram situated in the country called Gōṁṭūri (verses 21-22). He was well known by his title like *Rājavēśyābhujaṅga*, *Aśvadānadīkshāguru*, *Naḍagōṭamalla* and *Naṁ imēru* (verses 23-24). (*On earlier occasion*) he had exempted from taxes the village **Paruṁballi** in Vēṅgīdēśa and granted the tax-free village **Niḍumrānūru** in Gōṁṭūridēśa to the Brāhmaṇas by renaming them respectively as **Taṁmavaram** and **Vīravaram** after his own father and mother (verses 25-26). He also made on behalf of the Brāhmaṇas tax-free gifts of the village **Gōpavaram** in **Pānāradēśa** together with the hamlets **Hoṁkapalli** and **Cheṟupakanuma**,the village **Kāśapāḍu** with the hamlet **Chiṁtapalli** in **Vēṁgīdēśa** and **Vippaṟu** together with(the hamlets) **Baṁḍārupalli** and **Kāṁkaṟapalli** which were also situated in Vēṅgidēśa after renaming all as **Uṁḍīśvarapura** after himself (verses 27-29).

Verse 30 describes in general terms the virtues of Uṇḍīśvara III while in verse 31 he is stated to be engaged in making a tax-free grant. The next verse furnishes the details of the date of the grant, already discussed, and says that the king made, on that date, a tax-free gift of the village **Gōḍapaṟṟu** to the Brāhmaṇas together with its *bhōgas* and its cultivators, after renaming it also as **Uṁḍīśapura.** Then follows, in lines 53-67, a list of thirtytwo donees with the details of their *śākhās* and *gōtras*. It is stated that each of the donees is to get a single share. The list of the donees is given below.

| Serial No. | Name of the Donee | *Śākhā* | *Gōtra* |
|---|---|---|---|
| 1 | Siṁgaya . | Yajus | Bhāradvāja |
| 2 | Peddaya | | ,, |
| 3 | Avubhaḷa | | |
| 4 | Māchena | | ,, |
| 5 | Tallubhaṭṭa | | ,, |
| 6 | Viśvēśvara | | ,, |
| 7 | Vallabha | | ,, |
| 8 | Māraya | ,, | ,, |
| 9 | Lakshmaṇa | | Harita |
| 10 | Allubhaṭṭa | | |
| 11 | Appana . | | ,, |
| 12 | Sarvaya . | | ,, |
| 13 | Siṁgaya | | Vādhūla |
| 14 | Mallaya . | | ,, |
| 15 | Mārubhaṭṭa | | Kauṁḍinya |
| 16 | Pedday . . . . . . . . . | ,, | ,, |

| Serial No. | Name of the Donee | *Śākhā* | *Gōtra* |
|---|---|---|---|
| 17 | Narahari | Yajus | Kauṁḍinya |
| 18 | Mādhava | Bahvṛicha | Śrīvatsa |
| 19 | Narahari | Yajus | ,, |
| 20 | Śrīdharabhaṭṭa | | Kāśyapa |
| 21 | Siṁgayabhaṭṭa | | |
| 22 | Mallaya | | ,, |
| 23 | Lakshmaṇabhaṭṭa[1] | | Parāśara |
| 24 | Koṁmaya | | Śaṭhamarshaṇa |
| 25 | Pālaya | | Kapi |
| 26 | Śrīgiri | | Gautama |
| 27 | Narahari | | Śālāvata |
| 28 | Jīyana | | Gautama |
| 29 | Appaya | | Bhāradvāja |
| 30 | Siṁgaya | | Śrīvatsa |
| 31 | Vallabha | | Harita |
| 32 | Sōmaya | | Bhāradvāja |

The above list is followed in lines 67-77 by a detailed description in Telugu language of the boundaries of the gift village, which is followed by eight imprecatory and benedictory verses (verses 33-40) usually found in copper-plate charters. As has already been pointed out, the respective sources of these verses are also mentioned. Verse 41 records the king Uṇḍīśvara's request to the future kings for protecting the gift, following the traditional Rāmachandra's request which is quoted in the next and the last verse. The record ends with the sign-manual of the king **Peda Uṁḍrāju.**[2]

The present charter is **important** as it is one of the two known records which bring to light the donor Uṇḍīśa III and his family—the other being the grant B edited below. Its importance is enhanced by the fact that it is not only earlier than the other record but also it gives the genealogy of the family for six generations as against the charter B which omits the names of the first two rulers. Moreover, the statement that Rudramadēvī, the queen of Uṇḍirāja III belonged to the Mānavyasa *gōtra* appears to suggest that the Sūravaram family had matrimonial alliances with the Eastern Chālukyas of later period, who are known to belong to the above *gōtra*. Though this inscription does not refer to any political achievements of any member

1 The *Śākhā* of this and of the remaining donees has not been mentioned.

2 The Rajahmundry Museum Plates of Annadēva Chōḍa refers to a certain Piṁnuṇḍibhūpa or Pina-Uṇḍirāja of solar race as the brother of the Telugu-Chōḍa king's wife (above, Vol. XXVI, p. 44, text lines 28-29). It has already been suggested that Pina-Uṇḍirāja was probably related to the king Peda-Uṇḍirāja of our record. Ibid., p. 39, see also M. S. Sarma. *Hist. of the Reḍḍi Kingdom*, p. 99).

of the family, the fact that the ruling chief Uṇḍirāja III does not mention any overlord indicates that he was an independent ruler on the date of the record. He seems to have enjoyed this position at least for five more years till the date of the record B where also he does not recognise any overlord. But there is a difficulty in accepting this view. The capital **Sūravaram** of Uṇḍirāja which is to be identified with the modern Sūravarapaṭṭaṇa,[1] in the Nuzavid Taluk, Krishna District, lay within the territory of the Reḍḍi kingdom of **Anavēma**, the greatest of the Reḍḍi rulers. Therefore, one would expect a reference to the overlordship of Anavēma Reḍḍi in our records. On the evidence of the Rajahmundry plates[2] it has been suggested that Anavōta could not subdue the Sūravaram chiefs as they were supported by the mighty Telugu-Chōḍa Bhaktirāja.[3] But the Naḍupūru grant dated 1374 A.D.,[4] the Palīvela[5] inscription dated 1377 A.D., the Drākshārāma record[6] and the Vānapalli plates[7] both dated in 1381 A.D., all belonging to the reign of Anavēma Reḍḍi show that this Reḍḍi king had undertaken several successful expeditions in the eastern region and brought it under his control thereby indicating that Uṇḍirāja III could not have ruled independently. Therefore, we may conclude that the Reḍḍi king Anavēma, who might have been pre-occupied with some political problems, allowed the Sūravaram rulers to govern independently for sometime.[8]

Several villages are mentioned in this grant. Sūravaram, the donor's residence in the Gōmṭūri-vṛittidēśa has already been identified. Eṟṟamaḍa over which the donor is said to have been ruling may perhaps be Eṟṟamāḍu in the Tiruvūr division of the Krishna District. The gift villages Paṟuṁballi in Vēṁgidēśa, Niḍumrānūru in Gōṁṭūrivṛitti-dēśa, Gōpavaram with Hoṁkapalli and Cheṟuvu-kanuma in Pānāra-dēśa, Chiṁtapalli, Kāśapāḍu, Vippaṟu, Baṁḍārupalli and Kāṁkaṟapalli in Vēṁgidēśa can all perhaps be identified respectively with Parimeḷḷa in the Tanuku Taluk of the West Godavari District, Niḍamaṟṟu in the Guntur Taluk and Guntur District, Gōpavaram in the Bhīmavaram Taluk of the West Godavari District, Chiṁtapalli in the Nuzavid Taluk of the Krishna District, Kāśapāḍu in the Tanuku Taluk of the West Godavari District respectively. The regions Vēṁgīdēśa, Pānāradēśa and Gōṁṭūrivṛitti-dēśa in which all the above villages are said to have been situated and over which obviously Uṇḍirāja III held sway comprise roughly the major parts of the present West Godavari and the Krishna Districts and some portions of the Guntur District. The main gift village Gōḍapaṟṟu may be identified with Gōḍavaṟṟu, a village in the Gannavaram Taluk of the Krishna District. The other geographical names such as Sōmōju-baṁda, Tōra-baṁda, Billaṁḍi-baṁda, Naṁdicheṟuvu, Nallaṁgara, and Śēkaramu mentioned in connection with the boundaries are obviously names of localities round about the gift village.

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[1] See M. S. Sarma, op. cit., pp. 99, 13; cf. above, Vol. XXVI, pp. 26-27.

[2] Above, Vol. XXVI, p. 43, text line 12.

[3] M. S. Sarma, op. cit., p. 99.

[4] Above, Vol. III, pp. 286 ff.

[5] *SII*, Vol. V, No. 115.

[6] Ibid., Vol. IV, No. 1379.

[7] Above, Vol. III, pp. 59 ff.

[8] [The probable explanation of the situation appears to be this: The Telugu-Chōḍa ruler Bhaktirāja who supported the Sūravaram chiefs in the battle against Anavōta seems to have continued to support Uṇḍirāja III also. So the Reḍḍi king Anavēma did not think it wise to clash with them at least upto 1383 A.D., the date of record B. In that case our records may indirectly suggest that Bhaktirāja's rule came to an end only some time after 1383 A.D. (Cf. above, Vol. XXVI, pp. 21, 28-29).—Ed.]

## TEXT[1]

[Metres : Verses 1, 7, 8 *Upajāti*; verse 2 *Indravajrā* ; verses 3-6, 9-18, 20,22, 23, 31, 33-41 *Anushṭubh* ; verses 19, 26-27 *Āryā* ; verses 21, 24, 28 *Gīti*; verse 25 *Udgīti*; verse 29 *Upagīti*; verse 30 *Śārdūlavikrīḍita* ; verse 32 *Sragdharā* ; verse 42 *Śālinī*.]

*First Plate, Second Side*[2]

1 [3]Śrīmaṁtam=aṁta[ḥ*] śrita-pārijātaṁ Varāha-rūpaṁ Vanajāksham=īḍē | ya-

2 d-daṁshṭrayā bhūr=vidṛi(dhṛi)tā dharitrī kshamā sthir=ēti prathitā vibhāti || [1*] Laṁbōdara-

3 ṁ kaṁbu-manōjña-daṁtam=aṁta[ḥ*] smarāmy=aṁtarit-āṁtarāyaṁ(yam) | yat-pā-

4 da-padma-smaraṇaṁ janānāṁ Kalpadrumāḥ Kāmadughā cha dhēnuḥ || [2*] Kalayā-

5 mi kalāṁ Chāṁdrīṁ kalayē(y=ā)py=a-laya-spṛiśaṁ(śam) | yat-sudhā-sikta-śīrshatvā-

6 t kila Mṛityuṁjayaś=Śivaḥ || [3*] Asti Śrīramaṇō dēvas=tasya nābhī-sa-

7 rōruhāt | Brahm=ābhūt=tasya manasō Marīchir=abhavan=muniḥ || [4*] Kaśyapa-

8 s=tat-sutas=tasya Bhānus=sūnur=abhūt=tataḥ | Vaivasvat-āhvayō nāma Manu-

9 r=āsīn=mahā-dyutiḥ||[5*] Ikshvākus=tat-sutas=tasya vaṁśē n=aikē=bhavan=nṛipāḥ | arthi-ka-

10 lpā guṇ-ākalpā marut-kalpā[ḥ*] sva-talpagāḥ || [6*] Nirasta-dōshā nibiḍa-pratāpā

11 nitāṁta-tējō-nichit-ākhil-āśāḥ | vṛitt-ōjva(jjva)lā vṛitra-vidāraṇ-ōtkā-

12 s=Sūry-ōpamās=Sūryya-kula-kshitīśāḥ || [7*] Kiṁ varṇyatē Bhānuma-

*Second Plate, First Side*[4]

13 tō=nvavāyaḥ pumān purāṇē(ṇō)=jani yatra vaṁśē | Rām-ātmanā rākshasa-rāja-

14 rājatrājīva[5]-rājī-rajanīkar-ātmā || [8*] Tad-vaṁśē vidyatē gōtraṁ gōtrāyā-

15 m=ati-viśrutaṁ(tam) | pavitraṁ Harit-ābhikhyaṁ nṛiparatna-mahākhaniḥ || [9*] **Rājarā-**

16 **j-**āhvayō rājā tatr=ājani nija-śriyā | Rājarāja-samaḥ kiṁ cha rāja-rā-

17 jishu rājitaḥ || [10*] Tasy=āsīt=tanayō dhīmān=**Uṁḍīśvara**-mahīśvaraḥ | prachaṁḍa-

18 maṁḍalādhīśa-maṁḍalāvali-khaṁḍanaḥ || [11*] **Dēvarāj-ākhyayā** khyātas=ta-

19 sy=ābhūt=tanu-saṁbhavaḥ | bhāsvatā yēna padmardhir=bhuvanēshu prakāś(i)tā || [12*]

20 Ma[ṁ*]ḍalēśvara-mārttāṁḍaś=Chaṁḍīśa-pada-bhaktimān | **Uṁḍīśvaras**=tanūjō=sya ma-

21 ṁḍitō guṇa-maṁḍanaiḥ || [13*] Tasy=āsīt Biṁmidēv=īti dēvī Dēvapatēr=iva | Pulō-

22 majā Harēr=Lakshmīr=iva Śaṁbhōr=iv=Ādrijā || [14*] **Taṁmarāj-**āhvayō rājā

23 tayōr=āsīt=tanūbhavaḥ | dēvaḥ Kṛishṇa iva śrīmān Dēvakī-Vasudēvayō[ḥ] || [15*]

24 Hariśchaṁdrē yathā satyaṁ pūrvam=as[kha]litaṁ sthitaṁ(tam) | tath=aiv=āsmin sthitaṁ ṣa-

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[1] From impressions preserved in the Office of the Government Epigraphist for India, Ootacamund.

[2] The plate is marked as one.

[3] There is a floral design at the beginning of this line.

[4] The plate is marked as two.

[5] Read °*jad-rājīya*.

*Second Plate, Second Side*

25 śvat varṇyatē kiṃ=ataḥ paraṁ(ram) || [16*] Abhūt Vīramadēv=īti dēvī tasya dharāpatēḥ |
26 **Uṁḍīśvaras**=tayōr=āsīt=tanūjātaḥ pratāpavān || [17*] Kṛishṇ-ātmā yasya satkha(t-kha)ḍgō
27 Vijayēna samādṛitaḥ | Pradyumn-ōtpattikṛit śaśvad=Ugrasēn-ābhinaṁditaḥ
28 ||[18*] Jāta-kumārā bhūbhṛij-jātā sa-śivā Śivōpamēy=āsīt | Rudramadē-
29 vī dēvī yasy=āsīt paṭṭabaṁdhāḍhyā || [19*] Mānavyasa-mahā-gōtra-bhavayā sahita-
30 s=tayā | nityaṁ naimittikaṁ kāmyaṁ karma yaḥ kurutē=nvahaṁ(ham) || [20*] **Sūrāvaram** =i-
31 t nāmnā puravaram=abha[va*]n=nivāsabhūs=tasya | **Gōṁṭūrivṛitti-dēś**-ōjva(jjva)la-mau-
32 ktika-hāra-nāyak-ōdāraṁ(ram) || [21*] Bahūny=**Eṟṟamaḍ**-ādīni yaḥ purāṇy=abhyapālaya-
33 t | asaṁkhyātān=ati-khyātān dēśān kurvan=nidēśagān||[22*] Anēka-birud-ōdā-
34 raṁ Rājavēśyābhujaṁgakaṁ(kam) | birudaṁ yō=vahat khyātaṁ vijit-āri-ma-
35 hīśvaraḥ || [23] Param=aśvadānadīkshāgurur=iti birudēna yō=bhavat khyātaḥ | Na-
36 ḍagōṭamalla-nāmnā birudēna cha Naṁdimēru-birudēna || [24*] **Paṟuṁballi**[1]-

*Third Plate, First Side*

37 m=a-karam=akarōt viprēbhyō Vēṁgidēśē yaḥ | grāmaṁ **Taṁmavar**-ākhyaṁ.
38 kṛitvā nija-janaka-nāmadhēyēna || [25*] yas=tadanu mātṛi-nāmnā **Vīravar**-ākhyaṁ vi-
39 dhāya vikhyātāṁ || (tam |) **Gōṁṭūrivṛitti-dēśē Niḍumrānūruṁ**[1] dvijēbhyō=dāt || [26*]
40 **Pānāradēśagaṁ** yas=sa-**Hoṁkapalliṁ** cha **Cheṟupakanumēna** | **Uṁḍīśvarapura-**
41 **m**=akaraṁ **Gōpavaraṁ** sv-ākhyay=ākārshīt || [27*] Bhaktyā dvijasād=akarōt sa-**Chiṁ-**
42 **tapalliṁ** cha **Kāśapāḍuṁ** yaḥ | **Uṁḍīśvarapura**-saṁjñaṁ sva-nāmadhēyē-
43 na Vēṁgidēśasthaṁ(stham) || [28*] Uṁḍīśvarapura-nāmnā **Vippaṟuṁ** viprasād=akarōt | **Baṁ-**
44 **ḍārupalli-Kāṁkaṟapallibhyāṁ** Vēṁgīdēśasthaṁ(stham) || [29*] Baṁdhūn=uṁnamayan[2] ripūn vi-
45 namayan saṁpādayan saṁpadaṁ naṁdaṁ kaṁdalayan yaśaḥ prithulaya-
46 n vidyās=samudyō(ddyō)tayan | pushyan dharmam=upārjayan guṇagaṇān
47 saṁvarjayan dushkṛitaṁ maryādām=aparityajan vijayatē yaḥ pāla-
48 yann=artthinaḥ || [30*] Uṁḍīśvarō=yam=udyuktō dātuṁ daṁḍita-śātrava[ḥ] | [a]grahā-

*Third Plate, Second Side*[3]

49 raṁ dvijanmabhyas=samagrāhāram=agriyaṁ(yam) || [31*] **Śāk-ābdē ṛatna-naṁda-dyumaṇi-pa-**
50 **rimitē Piṁgaḷē Śukla(kra)-Kṛishṇē Paṁchamyāṁ Saumya-vārē** **pravisati Mithunaṁ Bhā-**
51 **skarē Vaidhṛitau** cha | kṛitv=ātmīy-ākhyay=ādādvi(d=dvi)javara-tatayē **Gōḍapa-ṟṟuṁ** sabhō-

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[1] This place name violates the metre.

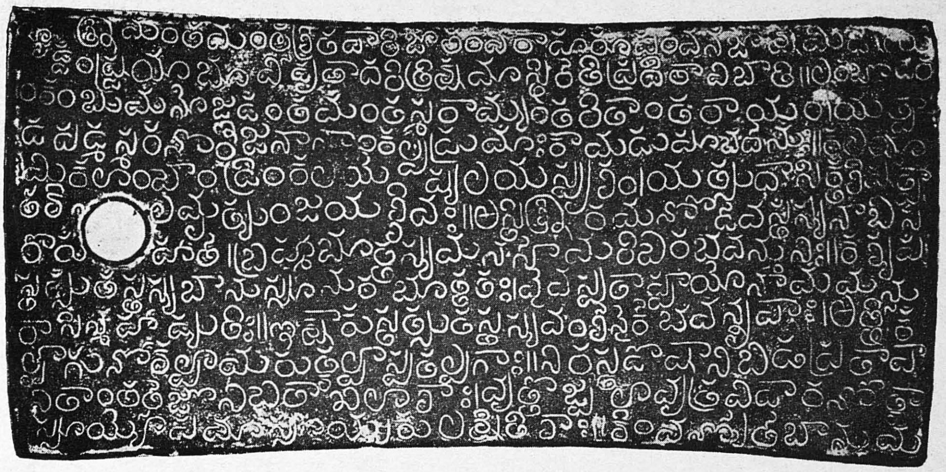
[2] Read °*n=unnama*°.

[3] The plate is marked as three.

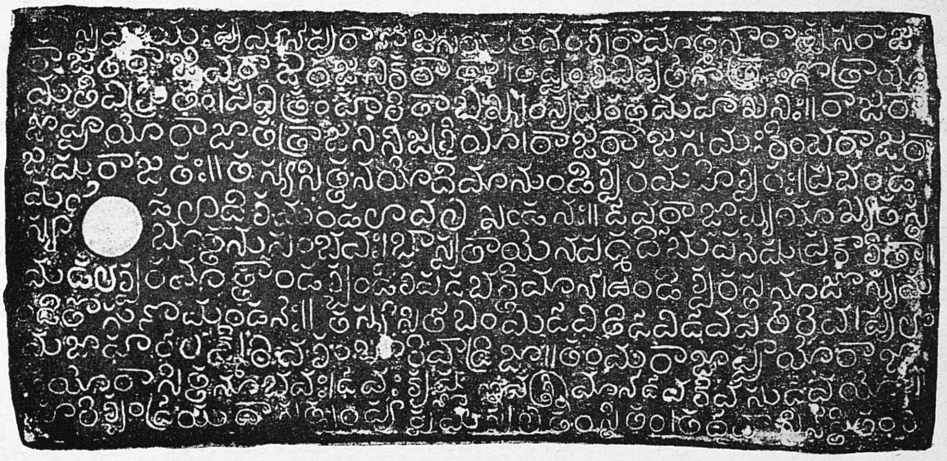
## TWO GRANTS OF UNDIRAJA III—PLATE I

(*a*) Godaparru Grant of Saka 1299

*i*

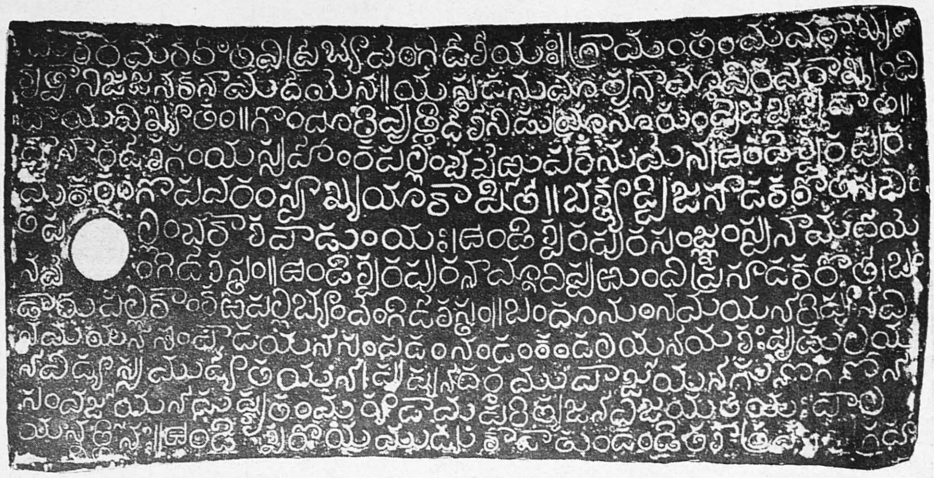


*ii, a*



*ii, b*

*iii, a*



*iii, b*

*iv, a*

52 gair=Uṁḍīś-ākhyaṁ puraṁ satkri(t-kṛi)shika-mukha-janair=Uṁḍī(ḍi)-bhūmīśvarō=yaṁ-
(yam) || [32*]

53 Atra vṛittimaṁtaḥ ||[1] Siṁgayāryaḥ | Peddayāryaḥ | Avubhaḷāryaḥ||

54 Māchenāryaḥ | Tallubhaṭṭāryaḥ | Viśvēśvarāryaḥ | Val[l]abhāryaḥ | Mārayāryaḥ |

55 ētē Yājushāḥ Bhāradva(dvā)ja-gōtrāḥ | Lakshmaṇāryaḥ | Allubhaṭṭāryaḥ | Appanā-

56 ryaḥ | Sarvayāryaḥ | ētē Yājushāḥ Harita-gōtrāḥ | Siṁgayāryaḥ | Malla-

57 yāryaḥ | ētau Yājushau Vādhūla-gōtrau | Mārubhaṭṭāryaḥ | Peddayāryaḥ [|*]

58 Naraharyā[r*]yyaḥ | ētē Yājushaḥ(shāḥ) |[2] Kauṁḍinya-gōtrāḥ | Mādhavāryaḥ |[2]Bā-

59 hvṛichaḥ | Naraharyāryaḥ |[2] Yājushāḥ(shaḥ) ētau Śrīvatsa-gōtrau | Śrīdharabhaṭṭā-
ryaḥ|

60 Siṁgayabhaṭṭāryaḥ | Mallayāryaḥ | ētē Yājushāḥ Kāśyapa-gōtrāḥ | Lakshma-

*Fourth Plate, First Side*

61 ṇabhaṭṭāryaḥ |[2] Parāśara-gōtraḥ | Koṁmayāryaḥ |[2] Śaṭa(ṭha)ma[r*]shaṇa-gōtraḥ | P[ā]la-

62 yāryaḥ |[2] Kapi-gōtraḥ | Śrīgiryāryaḥ |[2] Gautama-gōtraḥ | Naraharyāryaḥ |[2] Śālāva-

63 ta-gōtraḥ | Jīyanāryaḥ |[2] Gautama-gōtraḥ | Appayāryaḥ |[2] Bhāradvāja-gōtra[ḥ]

64 | Siṁgayāryaḥ |[2] Śrīvatsa-gōtraḥ | Vallabhāryaḥ |[2] Harita-gōtraḥ | Sōmayāryaḥ |[3]

65 Bhāradvāja-gōtraḥ |[2] atra śāsa-

66 nē likhitānāṁ sarvvēshā[ṁ*] brāhmaṇānāṁ(nām) asmin grāmē pratyēkam=ēk-ai-

67 kō bhāgaḥ || Asya grāmasya sīmānaḥ | Aiśānyataḥ Sōmōju-baṁda tū-

68 rppu-gaṭṭu | Ā taṟuvātanu Tōra-baṁda tūrpu-gaṭṭu | rpu(pū)rvataḥ |[2] Kaḍaṁtalāva

69 paḍamaṭi-koṁmu | Ā taṟuvātanu Billāṁḍi-baṁda paḍumaṭi-koṁmu

70 | Āgnēyataḥ Naṁdicheṟuvu paḍumaṭi-koṁmu | Ā taṟuvātanu Pegguru-

71 vula-guṁṭa tūrppu-gaṭṭu | Ā taṟuvātanu Nallaṁgara | dakshiṇata[ḥ*] |[2] Ā vanaḍi[mi]

72 Siripuṁjarapuṁ-gōḍu | Nairṛityataḥ |[2] Muḍiyavāni-guṁṭa tūrpu-gaṭṭu | paśchi-

*Fourth Plate, Second Side*[4]

73 mataḥ Uṁ(U)limiri-baṁda tūrpu-gaṭṭu | Ā taṟuvātanu Kaḍamula-cheṟu-

74 vu tūrpu-gaṭṭu | Ā taṟuvātanu Kāmarūpu-baṁda tūrpu-gaṭṭu | Ā taṟu-

75 vātanu Masimukkula-guṁṭa tūrpu-gaṭṭu | Ā taṟuvātanu maṟri-baṁda | Vā-

76 yavyataḥ |[2] Śēkaramu | Ā taṟuvātan=uṟikaṁbhamu puṭṭa | uttarataḥ |[2] eṟṟagaṟuvu

77 uttarapu Valni pedda-puṁta | pālana-sukṛita-prakāśan-ārtthaṁ purātanāḥ kēchana ślō-

78 kā likhyaṁtē | Purāṇē | Dāna-pālanayōr=madhyē dānāt śrēyō=

79 nupālanaṁ(nam) | dānāt svargam=avāpnōti pālanād=Achyutaṁ padaṁ(dam) || [33*]

80 Itihāsē | Bahubhir=vasudhā dattā bahubhiḥ paripālitā | yasya

81 yasya yadhā(dā) bhūmis=tasya tasya tadā phalaṁ(lam) || [34*] Pārhaspatyē | Śatruṇ=āpi

82 kṛitō dharmaḥ pālanīyaḥ prayatnataḥ | śatrur=ēva hi śatru[ḥ*] syāt dharmaś=śatru-

1 After this punctuation, there are two symbols.

2 This punctuation is unnecessary.

3 There is a big gap left unengraved between this *daṇḍa* and *atra*.

4 This side of the plate is marked as four.

83 r=na kasyachit ‖ [35*] śrī-Mahābhāratē | Sva-dattādvi(d=dvi)guṇaṁ puṇyaṁ para-datt-ānu-

84 pālanaṁ(nam) | para-datt-āpahārēṇa sva-dattaṁ nishphalaṁ bhavēt || [36*] Apaharaṇa-dōsha-

*Fifth Plate, First Side*

85 prakāśan-ārtthaṁ purātanāḥ kēchana ślōkā likhyaṁtē || śrī-Mahābhāratē | Sva-da-

86 ttāṁ para-dattāṁ vā yō harēta vasuṁdharāṁ(rām) | shashṭi-varsha-sahasrāṇi

87 vishṭhāyāṁ jāyatē krimiḥ || [37*] Dharmaśāstrē | Gām=ēkāṁ ratti(tni)kām=ēkāṁ

88 bhūmēr=apy=ēkam=aṁgulaṁ(lam) | haran=narakam=āpnōti yāvad=ābhūta-

89 saṁplavaṁ(vam) || [38*] Purāṇē | Na vishaṁ visham=ity=āhu[ḥ*] brahma-svaṁ visham=uchyatē |

90 visham=ēkākinaṁ haṁti brahmasva[ṁ*] putra-pautrakaṁ(kam) || [39*] Ēk=aiva bhaginī lōkē sarvē-

91 shām=ēva bhūbhujāṁ (jām) | na bhōgyā na kara-grāhyā vipra-dattā vasuṁdharā ||[40*]

92 kiṁ ch=aitat dhā(dā)tṛi-vachanaṁ | Yāchatē bhāvinō bhūpān=Uṁḍīśvara-mahīśvaraḥ [|]

93 mayā kṛitam=imaṁ dharmaṁ bhavaṁtaḥ pālayaṁtv=iti || [41*] śrī-Rāmachaṁdrēṇā=py=ēvam=ē

94 v=ōktaṁ(ktam) | Sa(Sā)mānyō=yaṁ dharma-sētur=[nṛi]pāṇāṁ kālē kālē pālanīyō-bhavadbhiḥ [|*] sarvān=ēvaṁ bhā-

95 vinaḥ pārthivē[ṁ]drā[n] bhūyō bhuyō yāchatē Rā[ma*]chaṁdrā(draḥ) | (||) [42*] Peda-Uṁḍrāju

96 vrālu[1]

### B. Rāvulaparti Grant of Śaka 1304

This charter was secured in the Office of the Government Epigraphist for India as early as in 1917 from the village **Peṇṭapāḍu** in the Tanuku Taluk of the present West Godavari District and was noticed in the *A. R. Ep.* for the year 1917-18.[2] It consists of a set of seven rectangular copper plates each measuring about 24 cm in length and 11 cm in breadth with a ring hole of 1·5 cm in diameter near the left margin of all the plates. It is stated that these plates were strung into a ring which had a circular seal bearing no emblem or legend.[3] We have seen that the emblem on the seal of the charter **A** was the couchant bull similar to that of the Reḍḍis. It indicates the leanings of the chiefs of Sūravaram family towards Śaivism. The plates are marked in the Telugu-Kannaḍa numerals on the outer-side towards the left margin near the ring hole.

In respect of **palaeography, orthography** and **language,** the present record resembles the charter **A** discussed above.

The charter has been issued by the same **Uṇḍīśvara** who issued charter **A** edited above. The details of the date given in verse 26, viz. **Śaka year** *aṁbhōdhi-viyad-guṇa-indu,* i.e. **1304, Duṁdubhi, Māgha śu. 10, Thursday,** appear to correspond to **Thursday, the 15th January, 1383 A.D.,** though according to S. K. Pillai's *An Indian Ephemeris,* the *tithi* ended at ·94 on the previous day. Thus the present charter was issued more than five and a half years later than the charter **A.**

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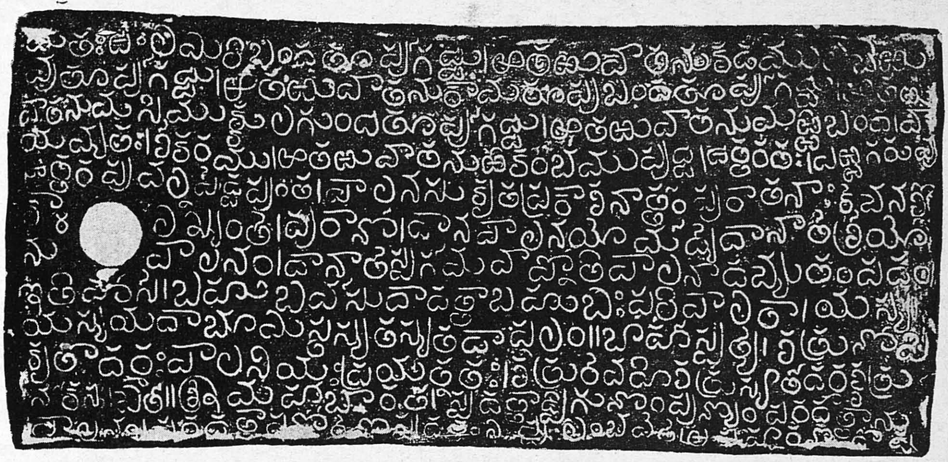
[1] These two words are engraved in bigger characters.

[2] No. 16 of Appendix A. Another set of copper plates of the Telugu-Chōḍa king Bhaktirāja is also found in the same village. Cf. above, Vol. XXXIII, pp. 219-34.

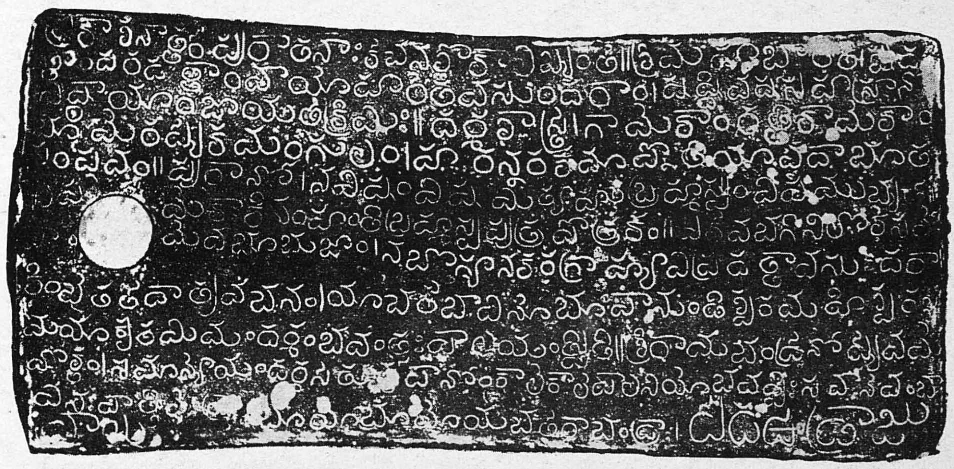
[3] *A. R. Ep.* 1917-18, pp. 172-73.

# TWO GRANTS OF UNDIRAJA III—PLATE II

*iv, b*



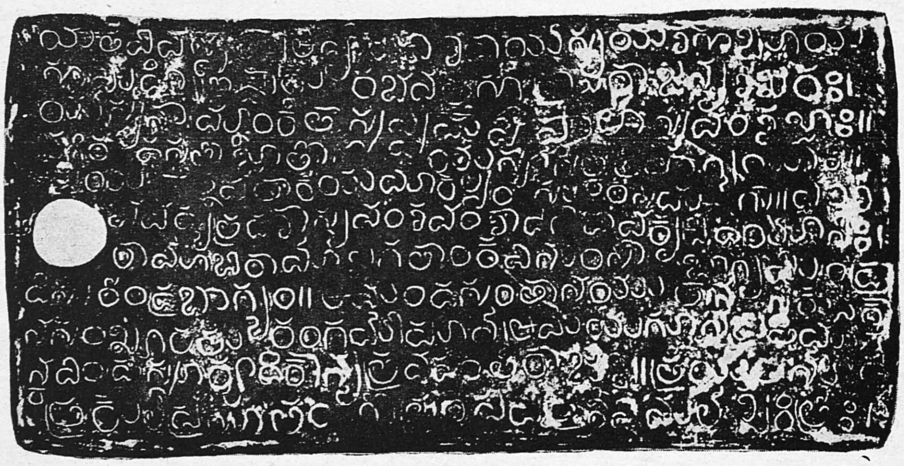
*v*



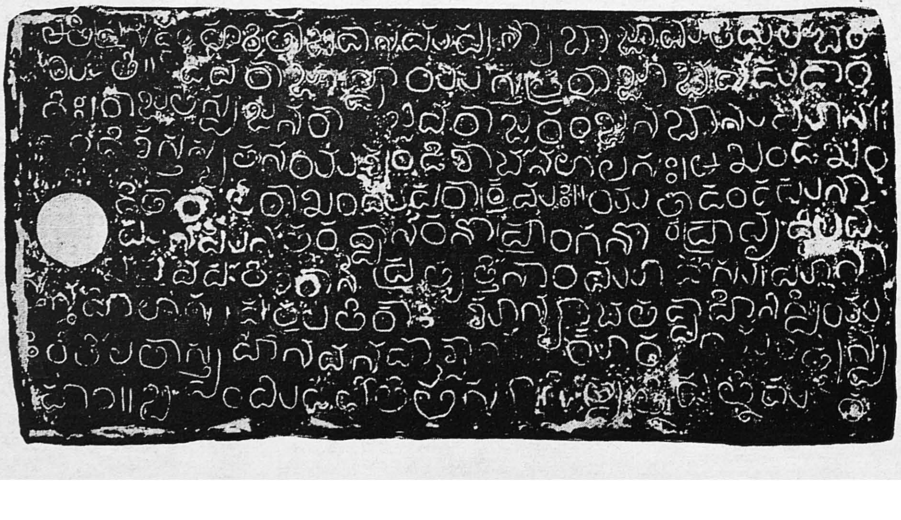
(*b*) Ravulaparti Grant of Saka 1304

*i*, *b*

*ii*, *a*



*ii*, *b*



The introductory portion of the record consisting of the first 25 verses does not add any important information to our knowledge regarding the donor and his forefathers. As has already been pointed out, it omits in its description of the genealogy the first two names, viz. Rājarāja and Uṇḍīśvara I found in charter A. However, our present charter speaks of Uṇḍīśvara's *purōhita* called Nṛisiṁha who is stated to belong to the Bhāradvāja-gōtra and to be responsible along with his brothers,[1] for the charity (verse 20) of creating a certain settlement of the Brāhmaṇas. This settlement is obviously the same as the one mentioned in our record. Verse 26 gives the details of the date already discussed and together with the next verse it says that the king Uṇḍīśvara granted to the Brāhmaṇas the village known as **Rāvulapaṛti** consisting of eighty shares together with its northern boundary lands of three *khāri* of Uṁguṭūri *kshētra* (i.e. three *khāri-vāpa* of cultivable land in Uṁguṭūru) with a tank attached. Verses 28-53 give a list of the names of seventy donees, with their *gōtras*, *śākhās*, etc. out of whom only one named Nṛisiṁha of Bhāradvāja-gōtra (No. 22) evidently the king's *purōhita* described in verse 20 above, gets 3 shares. Of the remaining persons only eight Brāhmaṇas (Nos. 1, 4, 46-48, 54-55 and 70 of the list given below) received two shares each, while the rest got one share each. The list is as follows :

| Serial No. | Name of the Donee | *Śākhā* or *Sūtra*, etc. | *Gōtra* |
|---|---|---|---|
| 1 | Sōmanātha | Yajus | Harita |
| 2 | Vēmūri Māraya | Sāma | ,, |
| 3 | Peddibhaṭṭa | Ṛig | ,, |
| 4 | Kāmaya | Yajus | ,, |
| 5 | Sōma | Ṛig | ,, |
| 6 | Pūṁginām̐ṭi Rāmaya | Āśvalāyana | ,, |
| 7 | Prōlaya | Yajus | ,, |
| 8 | Prōlaya | ,, | ,, |
| 9 | Pedapūṁḍī Talla | | ,, |
| 10 | Kollāryya | | ,, |
| 11 | Chiḍipi Peddōjjha . | | ,, |
| 12 | Garimiṁḍla Anaṁta | | ,, |
| 13 | Ēṛūri Tallubhaṭṭa | .... | ,, |
| 14 | Challagaraga Vallabha | Ṛig | Kauṇḍinya |
| 15 | Vajrāṁka Narasiṁha | Yajus | ,, |
| 16 | Dōnaya . | ,, | ,, |
| 17 | Deṁdulūri Rāmaya | ,, | ,, |
| 18 | Aṁnama | ,, | ,, |
| 19 | Gaṁgādhara . | ,, | ,, |
| 20 | Sōma | | ,, |
| 21 | A[l]lāḍa . . . . . . . . | .... | ,, |

[1] From the plural form *bhrātṛibhiḥ*, it appears that Nṛisiṁha had more than two brothers.

| Serial No. | Name of the Donee | *Śākhā* or *Sūtra*, etc. | *Gōtra* |
|---|---|---|---|
| 22 | Nṛisiṁha | Ṛig | Bhāradvāja |
| 23 | Aubhaḷanātha | | ,, |
| 24 | Pōtibhaṭṭa | | ,, |
| 25 | Nṛisiṁha (the minister) . | | ,, |
| 26 | Peddaya | | ,, |
| 27 | Mallaya | | ,, |
| 28 | Nāga | | ,, |
| 29 | Rāma | .... | Kauśika |
| 30 | Sōmaya | Āśvalāyana | ,, |
| 31 | Muppāvarapu Prōla | Yajus | ,, |
| 32 | Gaṇapati | Taittirīya | ,, |
| 33 | Tippaya | | ,, |
| 34 | Raṁpa Pōlaya | | ,, |
| 35 | Peddojjha | Ṛig | Śrīvatsa |
| 36 | Viśvēśvara | | ,, |
| 37 | Annama . | Yajus | ,, |
| 38 | Ellaya | | ,, |
| 39 | Rājanaṁpāṭi Narasiṁha . | | ,, |
| 40 | Allāḍa | | Ātrēya |
| 41 | Narasiṁha | | ,, |
| 42 | Sōmaya | | ,, |
| 43 | Aubhaḷamalla | | ,, |
| 44 | Rāmakṛishṇa | | Vādhūla |
| 45 | Ālamūri Dōnaya | | ,, |
| 46 | Gaṇapati | .... | ,, |
| 47 | Kūchanārādhya | Śaivakarmaṭha | Āṁgirasa-Bārhaspatya-Bhāradvāja |
| 48 | Liṁgārādhya . . | Śaivāgama | ,, |
| 49 | Koṭṭāri Dēvana (the minister) . | | ,, |
| 50 | Gaṁgādhara . | | Gārgya |
| 51 | Nṛisiṁha | | ,, |
| 52 | Allāḍa . | | Parāśara |
| 53 | Nāgaya . . . . . . . . . | .... | ,, |

| Serial No. | Name of the Donee | *Śākhā* or *Sūtra*, etc. | *Gōtra* |
|---|---|---|---|
| 54 | Anaṁtabhaṭṭa | Śaivāgama | Kāśyapa |
| 55 | Rāmabhaṭṭa | | |
| 56 | Chennaya | " | " |
| 57 | Oṁguṭūri Peddi | | |
| 58 | Mulkuṭla Māraya | | " |
| 59 | Sūraya | | |
| 60 | Dēvarōjjha | | |
| 61 | Kommaya (the minister) . | " | |
| 62 | Vallabha | Yajus | |
| 63 | Maṁḍa-Vallabha | Ṛig | " |
| 64 | Aubhalōjjha | Taittirīya | Śāṁḍilya |
| 65 | Chīkaṭī Rāma | Ṛig | Vaśishṭha |
| 66 | Dēharaṁ Śiva | | Hārīta |
| 67 | Narasiṁha | | Śṛiṅga-Bhāradvāja |
| 68 | Anasōma | | Rathītara |
| 69 | Kommaya | | |
| 70 | Vīraghaṁṭa Mādhava . . | Yajus | |

The above list of donees is followed by three verses (verses 54-56) specifying the boundaries of the gift village. It is stated that at its eastern and south-eastern boundaries was Rēkōḍu and that Peṁḍikōḍu, Vādulakanuma, Nāgulakaḍamulakōḍu, Aluvukōḍu, Cheṟuvāvaliputlā and Rēnakuṁṭa were respectively the remaining six boundaries. Then come nine imprecatory and benedictory verses (verses 57-65). The next verse (verse 66) tells us that the text of the *śāsana* was composed by Śrīvallabha of Kāṇva-gōtra, stated to be proficient in Vēda and Śāstra and to be a devotee of (god) Kṛishṇa. The record ends with the expression *śrī-Varāhadēvō rakshatu* with a floral design on either side.

There is a **postscript** containing four verses (verses 67-70) engraved on the obverse of the first plate. It enumerates a list of eleven villages granted by the king, obviously on different occasions. Of them, the grants of Gōpavaram, Kāśapāḍu, Vippaṟṟu, Niḍuṁrānūru and Paṟṟuṁballi have already been referred to in charter A, while the grant of Gūḍapaṟṟu is the main object of the same record. The grants of the other five villages, viz. Uṁguṭūru, Koṁḍruprōlu, Kaḍakaṭlu, Pallivāḍa and Tāṁḍipalli which are not mentioned in grant A might have been made by the king sometime between the dates of these two records.

As has already been pointed out, the only historical importance of this charter lies in that it extends the independent rule of Uṇḍirāja III upto January, 1383 A.D.

Of the geographical names, the gift-village **Rāvulapaṟṟi** may be identified with the present Rāvulapaṟṟu in the Tanuku Taluk of the West Godavari District. Uṁguṭūru which is said to have been to the north of the gift village may be identified with the village of the same name in

the same taluk and district. Sūravaram, the capital, and many other gift villages like Gōpavaram, Cheṟuvakanuma, Kāśapāḍu, Chiṁtapalli Vippaṟṟu, Bhaṁḍārupalli, Niḍumrānūru, Paṟṟumballi and Gōḍapaṟṟu have been already identified. The other villages like Kāṭlapaṟṟu, Koṁḍruprōlu, Kaḍakaṭlu, Pallivāḍa and Tāṁḍipalli may perhaps be identified respectively with Kalapaṟṟu in the Ellore Taluk of West Godavari District, Koṁḍruprōlu in the Yernagudem Taluk of Krishna District and Tāḍēpalli also in the same Taluk. The village Ōṁkapalli and the other names mentioned in connection with the boundaries of the gift village such as Rēkōḍu, Peṁḍikōḍu, Vāḍulakanuma, Cheṟuvāvali, etc. cannot be satisfactorily identified.

## TEXT[1]

[Metres: Verses 1, 3-4, 6-8, 12-13, 15-16, 23, 25, 28-29, 31-53, 57-64, 66-70 *Anushṭubh*; verse 2 *Rathōddhatā*; verses 5, 14, 20, 26 *Śārdūlavikrīḍita*; verse 9 *Indravajrā*; verses 10-11, 21 *Upajāti*; verses 17, 19, 27 *Upagīti*; verse 18 *Mālinī*; verse 22 *Gīti*; verse 24 *Mandākrāntā*; verse 30 *Udgīti*; verses 54-56 *Āryā*; verse 65 *Śālinī*.]

*First Plate, Second Side*

1 [2]Mukhē daṁtāvalaṁ saṁpat-kāraṇaṁ vighna-vāraṇaṁ(ṇam) | Bhavānī-Bha-

2 vayōr=bhāgya-kaṁdaṁ vaṁdē paraṁ mahaḥ || [1*] Sūkaras=sukha-karō=stu lī-

3 layā palval[ī]kṛita-payōnidiḥ(dhiḥ) paraḥ ||(|) yad-vishāṇa-kalikā-sa-

4 mudhdhṛi(ddhṛi)tā mu[sta]yā sadṛiśatām=upaiti bhūḥ ||[2*] [Śirō-rpi]ta-kalābhā-

5 vaḥ Kalā pāyāt=Kalānidhēḥ | ayatna-dīpikā y=āsīt Śivayō-

6 s=s[u]rat-ōtsav[ē] || [3*] Tējasī bhūyasī pātāṁ chakravāka-chakō-

7 rayōḥ | ānaṁda-kāriṇī vyōma-chāriṇī dhvāṁta-hāriṇī | [4*]

8 Asti sva[s]timad=iṁdri(dra)nīla-ruchiraṁ śrī-Vishṇu-saṁjñaṁ mahas=taṁnā(tan-nā)-

9 bhī-kamalād=abhūt=Kamalabhūḥ śśi(śi)lpī jagad-vēśmanaḥ | tasy=āsīn=manasō

10 Marīchir=aparō Brahnā(hmā) tataḥ Kaśyapas=saṁjātas=tanayas=tataś=cha bha-

11 gavān bhāsvān=Vivasvān=abhūt || [5*] Vaivasvatō Manus=tasmād=ajā-

*Second Plate, First Side*

12 yata Vivasvataḥ | ady=ā[pi vi]śadā yasya yaśasā bhūya-

13 sā mahī || [6*] Ikshvākur=abhavat=tasmād=rājā rājanya-śēkharaḥ |

14 yasya nāmn=āṁkitās=sarvvē mahīpālā[ḥ*] sva-vaṁśajāḥ || [7*]

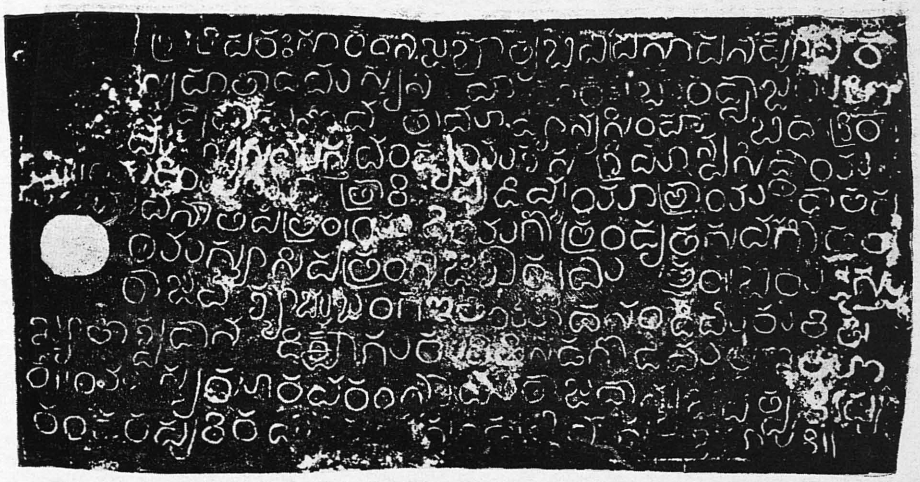
[1] From the impressions preserved in the Office of the Government Epigraphist for India.

[2] There is a floral design at the beginning of the line.

# TWO GRANTS OF UNDIRAJA III—PLATE III

*iii, a*

*iii, b*



*iv, a*

*iv, b*

*v, a*

*v, b*

15 Bhagīrathas=tatō jātō yasy=āsīt=kīrtti-bhāgyayōḥ || ( | )

16 aprayatna-patākē=yam=ākalpaṁ Suranimnagā || [8*] Vaṁśē=

17 bhavad=yatra Daśāsya-vaṁśa-vaṁś-āṭavī-dāva-kṛipīṭayōniḥ |

18 Rāmō=bhirāmō jagatāṁ kavīnāṁ saubhāgyam=Iṁdr-ā-

19 di-surēṁdra-bhāgyaṁ (gyam) || [9*] Amaṁda-saṁtāna-yutān=anēka-chakrā-

20 n=asaṁkhyāta-turaṁgaṁ-aughān | amēya-[gūn=apra]timā-

21 n=kavīṁdrās=Sūry-ādhikān=yatra vadaṁti rājñaḥ || [10*] Trayī-tanōr=a

22 tra kulē prasūtaṁ gōtraṁ pavitraṁ vimalaiś=charitraiḥ |

*Second Plate, Second Side*

23 ati-prasiddhaṁ Harit-ābhidā(dhā)nam=a-puṇya-bhājām=ati-durlabhaṁ

24 yat || [11*] **Dēvarāj** āhvayas=tatra rāj=ābhavad=udāra-

25 dhīḥ | rājatē[1] svajana-rājīva-rājī-raṁjana-bhānumān || [12*]

26 **Uṁḍīśas**=tasya tanayaś=Chaṁḍīś-ārchana-lālasaḥ | akhaṁḍa-khaṁ-

27 ḍit-ārātir=Ākhaṁḍala-parākramaḥ || [13*] Yat-kōdaṁḍa-ghanā-

28 ghanē ghanatara-dhvānē raṇa-prāṁgaṇ[ē] prāvṛiḍk[ā](ṭ-kā)la-mu-

29 khē pravarshati śarān pratyartti(rthi)nāṁ mūrdhasu | mlānā-

30 s=tan-mahil-āsya-patralatikāḥ śūnyā cha tad-vāhinī spīyā-

31 ḥ[2] kīrti-latās=tv=ahō nava-navāś=ch=āṁkūra[3]yaṁty=anva-

32 haṁ(ham) || [14*] Biṁmidēv=īti tasy=āsīt=patnī patni-dhura-

*Third Plate, First Side*

33 ṁdharā | Dēvasēn=ēva Sēnānyō yathā Chaṁdrasya Chaṁdrikā

34 ||[15*] **Taṁmarājas**=tayō[r]=jātas=sujāta[4][s=sō]=ti-saṁpa-

35 dā | dānēshu Karṇa-dēśīyō raṇēshu bahu-Phal[g*]una-

36 ḥ || [16*] Vīramadēvī=ti vadhūr=vikhyāta-kul=ābhavad=yasya bahu-

37 vidha-puṇya-charitraiḥ [pavi]tritā satī śriyaḥ pātrī || [17*]

1 Metrically *rējē*.
2 Read *sphītāḥ*.
3 Before *kū* one *ka* originally engraved has been beaten off.
4 The letter *ta* is written below the line.

38 Tribhuvana-nuta-kī[r]tēḥ(tē)s=tasya jātas=tanūjaḥ śubha-[gu]-
39 ṇa-bhuvi tasyām=**Uṁḍirāj**-ābhidā(dhā)naḥ | bahu-vi-
40 taraṇa-līlā-chāturī-laṁgha(ghi)lā(t-ā)dyā-ttridaśa-viṭapi-vallī-kāma-
41 dhēnu-prasaṁgaḥ | (||) [18*] Rudramadēvī=ti vadhūr=Māna-
42 vyasa-gōtra-saṁjātā | dyaur=iva sat-saṁtānā tasy=ā-
43 sīt=sahacharī dharmē || [19*] Āsīd=yasya purōhitaḥ

*Third Plate, Second Side*

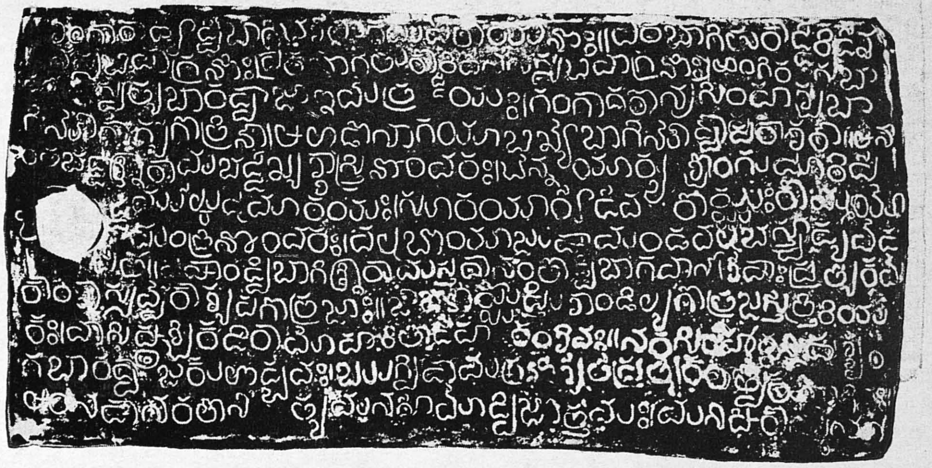
44 śruti-paraḥ sākaṁ nija-bhrātṛibhir=vipra-stā(sthā)pana-pūrvaka-
45 sya [ma*]hatō dharmasya nirvāhakaḥ | Bhāradvāja-kulō-
46 dbhavō guṇavatām=ādyō Nṛisiṁh-ābhidhaḥ śrī-Rā-
47 masya samasta-vaṁdya-yaśasa[ḥ*] śrīmān=Vasishṭhō ya-
48 [thā] || [20*] Yadīya-yātrā ripu-divya-yātrā yad-ātapa-
49 [traṁ] bhuvan-ātapatraṁ(tram) | yadīya-gōtraṁ dṛi(dhṛi)ta-sarva-gōtraṁ
50 yasy=āsi-patraṁ nija-śaurya-mitraṁ(tram) || [21*] Birudas=tu
51 Rājavēśyā-bhujaṁga iti yō=tha Naṁdimērur=iti |
52 khyātō=śvadānadīkshāgurur=iti Naḍagōṭamalla iti lō-
53 kē || [22*] Yasya **[Sū]ravaraṁ** nāma rājadhāny=abhavat=purī | Pu-
54 raṁdara-purī-ramyā [sarva]-saṁpan-nivāsa-bhūḥ || [23*]

*Fourth Plate, First Side*

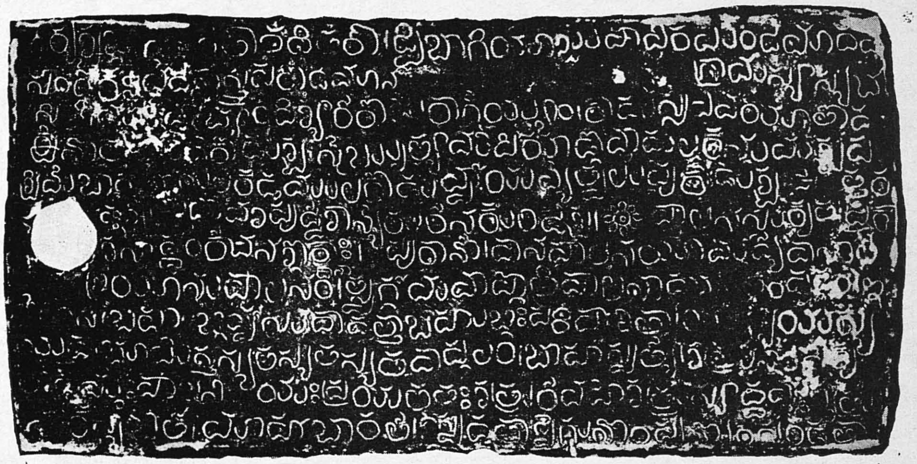
55 Tatra sthitvā bahu-vidha-bala-prōddhaṭān=bhūmipālāṁ(lān) ji-
56 tvā nītvā sva-charaṇa-yuga-prāṁgaṇ-āvāsa-bhūmī-
57 n | saṁkhy-ātītān=amita-phaladān pālayitvā cha
58 dēśān=Uṁḍīś-ākhyō jayati suchiraṁ ki[ṁ]karaḥ Śaṁkarasya [ || ] [24*]
59 Dāna-śauṁḍō=yam=Uṁḍīśaḥ prachaṁḍa-bhuja-vikrama-
60 ḥ | agrahāraṁ dvijanmabhyō dātum=udyuktavān=pa-
61 raṁ(ram) || [25*] **Śākē=ṁbhōdi(dhi)-viyad-guṇ-ēṁdu-gaṇitē saṁvats(s)arē Du-**
62 **ṁdubhau Māghē māsi sitē tithau cha daśamē vārē surā-**

# TWO GRANTS OF UNDIRAJA III—PLATE IV

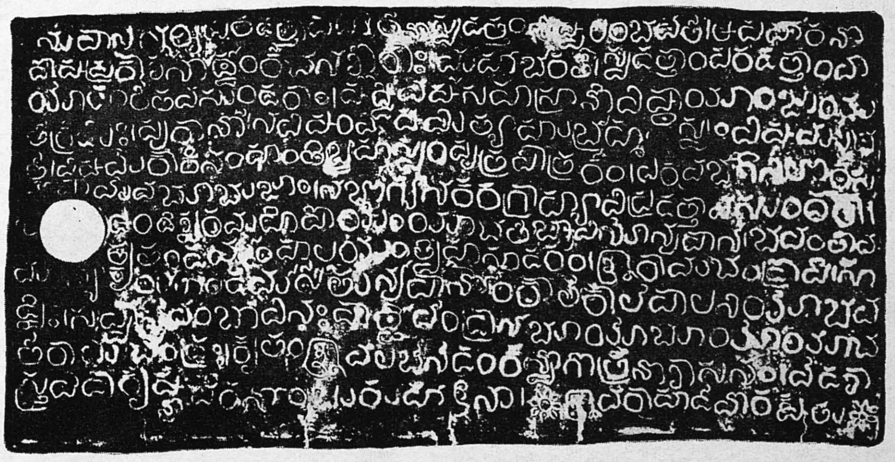
*vi, a*



*vi, b*



*vii, a*



*i, a*

Scale : One-half

63 ṇāṁ gurōḥ | grāmaṁ Rāvulāparti-saṁjñam=akarōd=Uṁḍīśvarō

64 viprasāt kṛitv=Ōṁḍīśapuraṁ sa-bhōga-kṛishikaṁ bhāgair=a[ś]ī-

*Fourth Plate, Second Side*

65 tyā yutaṁ (tam) || [26*] Asy=aiv=ōttara-bhāgē grāma[1]sya syād=yathā sīmā | sa-ta-

66 ṭākam=Uṁguṭūri kshētraṁ khārī-trayaṁ prādāt || [27*] Atra bhā-

67 ginaḥ || Sōmanāthō Yajus-Sāma-vēdī Vēmūri-Māra-

68 yaḥ | Ṛig-vēdī Peddi-bhaṭṭaś=cha Yājushaḥ Kāmayas=tathā || [28*] Ā-

69 rchhaḥ Sōmaḥ Pūṁgināṁṭi-Rāmayaś=ch=Āśvalāya-

70 naḥ | Prōlayaḥ Prōlayaś=ch=aiva vēdē Yajushi viśrutau

71 || [29*] Pedapūṁḍī-Tallanāmā [Ko]llāryyaś=Chiḍipi-Peddō-

72 jhjhaḥ(jjhaḥ) | Gaṛimiṁḍl-Ānaṁt-ākhyō [dhī]mān=Ēṛūri-Tallubha-

73 ṭṭaś=cha || [30*] Ēshāṁ madhyē Sōmanāthō dvi-bhāgī Kāmayas=tathā |

74 śēshāḥ pratyēkam=ēkāṁśās=sarvvē Harita-gōtrajāḥ || [31*]

*Fifth Plate, First Side*

75 Ṛig-vēdī Challagaraga-Vallabh-ākhyō mahāmatiḥ | Vajrāṁkō Na-

76 rasiṁhāryō vēda-śāstra-parāyaṇaḥ || [32*] Dōnayāryō Deṁ-

77 dulūri-Rāmayaś=ch=Āṁnam-āhvayaḥ | Gaṁgādhar-ābhi-

78 dhaḥ śishṭa[ḥ*] Sōma-nāmā cha Yājushāḥ || [33*] Allāḍa-nāmadhē-

79 yas=tu Jyōtiś-śāstra-parāyaṇaḥ | Kauṁḍinya-gōtrajā-

80 ś=ch=aitē pratyēkāṁ tv=ēka-bhāginaḥ || [34*] Ādya-vēdī Nṛisiṁhārya[ḥ*]

81 śrauta-smārta-parāyaṇaḥ | anna-dāna-parō nityaṁ=Aubhaḷnā-

82 thō mahā-yaśāḥ || [35*] Bāṇasaḥ Pōtibhaṭṭaś=cha Nṛisiṁhō maṁtri-

83 ṇāṁvaraḥ | Peddayō Mallayāryaś=cha Nāgaś=cha śruti-tatparāḥ || [36*] Bhā-

84 radvāja-kul-ōdbhūtāḥ pratyēkaṁ tv=ēka-bhāginaḥ | tatr=ādyasya

*Fifth Plate, Second Side*

85 trayō bhāgā Nṛisiṁhasya prabhāginaḥ || [37*] Vidvān Rām-ābhidha-

86 s=tatra Sōmayaś=ch=Āśvalāyanaḥ | Muppāvarapu-Prōlāryō vēdē Yaju-

87 shi viśrutaḥ | [| 38*] Taiti(tti)rīyō Gaṇapatis=Tippayaḥ Rraṁ (Raṁ) pa-Pōlaya-

---

[1] The letter *ma* is written below the line.

88 ḥ | ēk-aika-bhāgāḥ pratyēkam=ētē Kauśika-gōtrajāḥ || [39*] Ṛichi praśastaḥ Peddo-

89 jhjhō (jjhō) [*vidvān]=Viśvēśvar-ābhidhaḥ || (|) ishny-Aṁnamō Yajū-rūḍhas=tv=Ellayō dhī-

90 matāṁ varaḥ || [40*] Vēda-vid=Rājanaṁpāṭi-Narasiṁh-ābhidhas=ta-

91 thā | ētē pratyēkam=ē[k]āṁśāḥ Śrīvatsa-kula-saṁbhavāḥ || [41*] Allā-

92 ḍō Narasiṁhaś=cha Sōmayaś=cha dvij-ōttamāḥ | vidvān=Aubhaḷama-

93 ll-ākhyaś=ch=Ātrēyā bhāginas=tv=amī || [42*] Rāmakṛishṇas=tv=Ālamūri-Dō-

94 nay-ākhyaś=cha bhāginau | dvi-bhāgavān=Gaṇapatir=vidvān=Vādhūla-

95 jās=trayaḥ || [43*] Aṁśa-dvitayavān Kūchanārādhyaḥ Śaiva-karmaṭhaḥ |

*Sixth Plate, First Side*

96 Liṁgārādhyō dvi-bhāgī cha Śaivāgama-parāyaṇaḥ || [44*] Ēka-bhāgī tu Koṭṭāri-Dēva-

97 nas=sachiv-āgraṇīḥ |[1] Āṁgīrasa-Bā-

98 rhaspatya-Bhāradvājā imē trayaḥ | (||) [45*] Gaṁgādharō Nṛisiṁhaś=cha bhā-

99 ginau Gārgya-gōtrinau(ṇau) | Allāḍō Nāgay-ābhikhyō bhāginau dvau Parāśarau || [46*] Ana-

100 ṁta-bhaṭṭa[ḥ*] śrī-Rāma-bhaṭṭ-ākhyaś=śāstriṇāṁ varaḥ | Chennayāryaś=ch=Ōmguṭūri-Pe-

101 ddir=Mulkuṭla-Mārayaḥ | (||) [47*] Śūrayāryō Dēvarōjhjhaḥ(jjhaḥ) Kommayō

102 maṁtriṇam(ṇāṁ) varaḥ | Vallabhō Yājush[ō] Maṁḍa-Vallabhas=tv=ādya-vēda-

103 vit || [48*] Ēshāṁ dvi-bhāgī śrī-Rāmas=tath=Ānaṁtō dvi-bhāgavān | śēshāḥ pratyēkam=ē-

104 kāṁśās=sarvē Kāśyapa-gōtrajāḥ || [49*] Aubhalōjhjha(jjha)[s=tu] Śāṁḍilya-gōtrajas= Taittirīya-

105 kaḥ | Vāsishṭhaś=Chīkaṭī-Rāmō Hārītō Dēharaṁ-Śivaḥ || [50*] Narasiṁh-ābhidhaś=Śṛiṁ-

106 ga-Bhāradvāja-kul-ōdbhavaḥ | Ṛigvidām=agraṇīś=ch=aitē pratyēkaṁ tv=ēka-bhāginaḥ || [51*]

107 Aṁna-dāna-ratō nityam=Anasōmō dvij-ōttamaḥ | manīshī Kommayā-

*Sixth Plate, Second Side*

108 ryaś=cha bhāgavaṁtau Rathītarau [| 52*] Dvi-bhāgī Yājushō Vīraghaṁṭa-Mādhava-

109 saṁjñakaḥ | vēda-śāstra-parō dhīmān[2] [|| 53*] Grāmasy=āsya cha

[1] This half verse was inadvertently engraved again but has been cancelled probably by the engraver himself by enclosing it within round brackets.

[2] A blank space exists after this. The fourth foot of the verse has been left unengraved probably because the *gōtra*, etc. of this donee were not known to the composer of the text of the record.

நூலகம் - சென்னை

110 sīmāḥ |[1] prāchyāṁ diśyā[ṁ*] Rēkōḍur=āgnēyyāṁ(yyām) kōḍus=sa ēva yatō Vaḍa-

111 kesiṇataḥ [Pe]ṁḍikōḍuś=cha [ || 54*] Nairṛityām=api rūḍhō Vādulakanumaś=cha pa-

112 śchimē bhāgē Nāgulakaḍamulakōḍur=vāyavyē tv=Aluvukōḍuś-cha | [ | 55* ] Uttara-

113 taś=Cheṛuvāvaliputṭē(ṭṭ=ai)śānyē tu Rēnakuṁṭaś=cha ||[2] [56*] Pālana-sukṛita-prakā-

114 śan-ārtthaṁ kēchana ślōkāḥ | Purāṇē | Dāna-pālanayōr=madhyē dānāt

115 śrēyō=nupālanaṁ(nam) | dānā[3]t svarggam=avāpnōti pālanād=Achyutaṁ padaṁ(dam) || [57*] I-

116 tihāsē | Bahubhir=vvasudhā dattā bahubhiḥ paripālitā | yasya yasya

117 yadā bhūmis=tasya tasya tasya[4] tadā phalaṁ(lam) [ |58*] Bārhaspatyē | Śatruṇ=āpi kṛi-

118 tō dharmmaḥ pālanīyaḥ prayatnataḥ [ | *] śatrur=ēva hi śatru[ḥ*] syād=dharmmaś=śatru-

119 r=na kasyachit | (||) [59*] Mā(Ma)hābhāratē | Sva-dattā[d*]=dviguṇam puṇyaṁ para-datt-ā-

*Seventh Plate, First Side*

120 nupālanaṁ(nam) | para=datt-āpahārēṇa sva-dattaṁ nishphalaṁ bhavēt | (||) [60*] Apaharaṇa-

121 dōsha-prakāśan-ārthaṁ kēchana ślōkāḥ | Mahābhāratē | Sva-dattāṁ para-dattāṁ vā

122 yō harēta vasuṁdharāṁ (rām) | shasṭi-varsha-sahasrāṇi vishṭhāyāṁ jāya-

123 tē kṛimiḥ | ( || ) [61*] Purāṇē | Na vishaṁ visham=ity=ahur=brahmasvaṁ visham=uchya-

124 tē | visham=ēkākinam haṁti brahmasvaṁ putra-pautrakaṁ(kam) [ | 62* ] Ēk=aiva bhaginī lōkē sa-

125 rvēshām=ēva bhūbhujāṁ(jām) | na bhōgyā na kara-grāhyā vipra-dattā vasuṁdharā | (|) [63*]

126 Uṁḍīśvara-mahīpō=yaṁ yāchatē bhāvinō nṛipān | bhavaṁtā(tō) ma-

127 t-kṛitaṁ dharmmaṁ pālayaṁtv=iha sādaraṁ (ram) | (||) [64*] śrī-Rāmachaṁdrō=pi | Sā-

128 mānyō=yam dharma-sētur=nṛipāṇām kālē kālē pālanīyō bhava-

129 dbhiḥ | sarvvān=ēvaṁ bhāvinaḥ pārthivēṁdrān bhūyō bhūyō yācha-

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[1] This punctuation mark is unnecessary.

[2] This is only the first half of the verse in *Āryā*. There is a floral design after this.

[3] These two letters are engraved above the line.

[4] This *tasya* is redundant.

130 tē Rāmachaṁdraḥ | (||) [65*] Kṛitaṁ Śrīvala(lla)bhēn=ēdaṁ **Kaṇva-gōtrēṇa śāsanaṁ(nam)** | Vēda-śā-

131 stra-vidā **Kṛishṇa-charaṇ**-āmburuh-āḷinā | (||) [66*] śrī-**Varāhadēvō rakshatu**[1] ||

*First Plate, First Side*

132 [2]Siddham[3] [||*] Gōpavaraṁ tv=Ōmkapalyā Cheṟpakanmēna sa[ṁ*]yutaṁ(tam) | **Kāśapāḍu**-

133 ṁ Chiṁtapalyā Vippaṟṟuṁ Kāṭlapaṟṟunā || [67*] Bhaṁḍārupalyā Kā-

134 [ṁ] kaṟlapalyā cha parimiśritaṁ(tam) | Umguṭūruṁ Koṁḍruprō-

135 lu[ṁ*] Kaḍakaṭḷuṁ cha viśrutaṁ(tam) | (||) [68*] Niḍumrānūr=iti khyā[ta*]ṁ **Pallivāḍ-ā**-

136 bhidhaṁ tathā | Paṟuṁballiṁ Gūḍapaṟṟuṁ **Tāṁḍipalliṁ**

137 cha khēṭakaṁ || [69*] Agrahārān=imān=agryān dvijēbhyaḥ **pārtthi**—

138 vāgraṇī|ḥ(ṇīḥ) | ) mahān=Uṁḍīśa ēv=āyaṁ prādād=ā-chaṁdra-tārakaṁ(kam) || [70*]

139 **[4]Peda Uṁḍrāju vrālu**

140 **Vēṁgu vrālu**

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[1] This expression is written between two floral designs.

[2] This is a postscript engraved on the first side of the first plate, obviously for want of space at the end of the record.

[3] Expressed by a symbol.

[4] The last two lines are engraved in b characters.

MGIPC—S1—1 DGA/65—25-1-68—750.

## *Epigraphical Publications of the Archæological Survey of India*

Corpus Inscriptionum Indicarum.

Epigraphia Indica.

Epigraphia Indo-Moslemica (discontinued).

Epigraphia Indica. Arabic and Persian Supplement.

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South Indian Inscriptions.

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1. *Corpus Inscriptionum Indicarum,* Volume II, Part II : *Bharhut Inscriptions.* Edited by H. Lüders & Revised by E. Waldschmidt and M. A. Mehendale. Price Rs. 30.

2. *Corpus Inscriptionum Indicarum,* Volume IV : *Inscriptions of the Kalachuri-Chedi Era,* Parts I and II (pages 193 and 722 with 3 maps and 103 Plates), by V. V. Mirashi, M. A., D. Litt., 1952. Price Rs. 125.

3. *Hyderabad Archaeological Series,* No. 10 : *The Gavimath and Palkigundu Inscriptions of Aśoka* (pages 24 and 18 Plates), by R. L. Turner, M.C., M.A., D. Litt., 1952 (second impression). Price Rs. 10.

4. *Epigraphia Indica,* Volume V (1898-99), with a list of the Inscriptions of Northern India from about A. D. 400, by Prof. F. Kielhorn, C.I.E., Göttingen. Edited by E. Hultzsch, Ph. D. (Reprinted). Price Rs. 35.

5. *Epigraphia Indica,* Volume X (1909-10), with a list of the Brahmi Inscriptions from the Earliest Times to about A. D. 400 with the exception of those of Aśoka, by Prof. H. Lüders, Rostock. Edited by Sten Konow, Ph. D. and V. Venkayya, M. A. (reprinted). Price Rs. 35.

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